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كامل كيلاني

شَهْرَزادُ بِنْتُ الْوَزِيرِ

SCHEHERAZADE THE VIZIER'S DAUGHTER

عربى — انجليزى

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١ - عَدْلُ "شَهْرِيارَ"

كانَ ٱلْمَلِكُ "شَهْرِيارُ" أَعْظَمَ مُلُوكِ عَصْرِهِ شَأْنًا ، وَأَعَزَّهُمْ سُلْطانًا .

وَقَدْ حَكَمَ شَعْبَهُ - فِى أَوَّلِ عَهْدِهِ - حُكْمًا أَساسُهُ ٱلْعَدْلُ ، فَأَمِنَ ٱلْخائِفُ ، وَٱنْتَصَفَ لِلضَّعِيفِ مِنَ ٱلْقَوِىِّ ، وَسَهِرَ عَلَى راحَةِ ٱلشَّعْبِ ، وَشَجَّعَ ٱلْعِلْمَ وَٱلْعُلَماءَ ، وَلَمْ يَأْلُ جُهْدًا فِى إِسْعادِ شَعْبِهِ ، حَتَّى أَطْلَقُوا عَلَيْهِ لَقَبَ : "حارِسِ ٱلْعَدالَةِ" .

٢ - غَدْرُ "بَهْرَمَةَ"

أَمَّا زَوْجَتُهُ "بَهْرَمَةُ" ، فَكانَتْ عَلَى ٱلْعَكْسِ مِنْهُ تَجْمَعُ بَيْنَ ٱلْغَدْرِ وَٱلْخِداعِ ، وَلُؤْمِ ٱلطِّباعِ . وَلَمْ يَكُنْ يَعْدِلُ جَمالَ هَيْئَتِها ، وَحُسْنَ صُورَتِها ،

1. - The Justice of Schahriar



King Schahriar was the greatest and most powerful king of his time.

During the first part of his reign he based the rule of his people on justice. He made the insecure feel secure, protected the weak from the strong, watched over the welfare of the people, encouraged learning and the learned, sparing no effort for the happiness of his people, so that they bestowed on him the title of The Guardian of Justice.

2. - Bahrama's Treason

On the other hand, his wife, Bahrama was the direct opposite — her nature combining treachery, deceit and malice.

Her charm and beauty could only be equalled

إِلَّا قُبْحُ سَرِيرَتِها (خُبْثُ نِيَّتِها)، وَسُوءُ سِيرَتِها. وَقَدْ سُمِّيَتْ "بَهْرَمَةَ" وَمَعْناها: "زَهْرَةُ ٱلْوَرْدِ"، أَوْ "جَمالُ ٱلزَّهْرِ".

وَلَوْ أَنْصَفُوا لَسَمَّوْها: "شَوْكَ ٱلْوَرْدِ" أَوْ "زَهْرَةَ ٱلشَّرِّ". فَقَدْ أَبَى عَلَيْها لُؤْمُ طَبْعِها، إِلَّا أَنْ تَغْدِرَ بِزَوْجِها.

٣ - ظُنُونٌ وَأَوْهامٌ

وَلَمْ يَكَدْ "شَهْرِيارُ" يَتَعَرَّفُ حَقِيقَتَها، وَيَطَّلِعُ عَلَى سِرِّها، حَتَّى أَذْهَلَتْهُ ٱلْمُفاجَأَةُ، فَتَمَلَّكَهُ ٱلْغَيْظُ، وَاشْتَدَّ بِهِ ٱلْحُزْنُ، حَتَّى كادا يُسْلِمانِهِ إِلَى ٱلْجُنُونِ.

فَانْقَلَبَ شَخْصًا آخَرَ، عَلَى ٱلضِّدِّ مِمَّا كانَ، وَتَحَوَّلَتْ وَداعَتُهُ شَراسَةً، وَحِكْمَتُهُ جَهْلًا،

by her evil intentions and bad reputation.



She was called Bahrama — which means rose-bud or flower beauty.

To do her justice, she should have been called rose-thorn or the flower of evil. Indeed, her evil nature led her to betray even her husband.

3. - Suspicions and Disillusions

No sooner did Schahriar discover her real nature and detect her secrets than he was bewildered by the surprise. Such were his fury and deep sorrow that he was almost driven to madness.

He thus changed to another person, exactly the opposite of what he had been. His gentleness turned to violence, his wisdom to folly,

وَحِلْمُهُ طَيْشًا ، وَعَدْلُهُ ظُلْمًا ، وَرَحْمَتُهُ قَسَاوَةً ، وَذَكَاؤُهُ غَبَاوَةً .

وَٱسْتَوْلَى عَلَيْهِ ٱلْوَهْمُ ، فَخَيَّلَ إِلَيْهِ أَنَّ ٱلنِّسَاءَ كُلَّهُنَّ ، مِثْلُ "بَهْرَمَةَ" : غَادِرَاتٌ ، لَا عَهْدَ لَهُنَّ ، وَلَا وَفَاءَ .

وَنَسِيَ أَنَّ طَبَائِعَ ٱلنَّاسِ - رِجَالًا وَنِسَاءً - تَخْتَلِفُ : فَمِنْهُمُ ٱلطَّيِّبُ وَٱلْخَبِيثُ ، وَٱلْوَفِيُّ وَٱلْغَادِرُ ، وَٱلْأَمِينُ وَٱلْخَائِنُ ، وَٱلْخَيِّرُ وَٱلشِّرِّيرُ ، وَٱلرَّحِيمُ وَٱلْقَاسِي .

٤ - غُولُ ٱلنِّسَاءِ

فَلَمْ يَكْتَفِ "شَهْرِيَارُ" بِقَتْلِ "بَهْرَمَةَ" ، بَلْ عَزَمَ عَلَى ٱلِانْتِقَامِ مِنْ بَنَاتِ جِنْسِهَا وَمُؤَاخَذَتِهِنَّ بِذَنْبِهَا . فَأَمَرَ وَزِيرَهُ "آزَادَ"

his meekness to insensibility, his justice to tyranny, his compassion to cruelty, and his intelligence to stupidity.



Disillusion had such a command over him that he imagined all women to be like Bahrama – treacherous, faithless, and ungrateful.

He has overlooked the fact that the nature of people – both men and women – varies.

Thus, there are the good and the bad, the grateful and the ungrateful, the honest and the dishonest, the godly and the ungodly, the merciful and the cruel.

4. - Women's Blue-beard

Schahriar was not satisfied with killing Bahrama, but decided to take revenge on all her sex, and punish them for her guilt.

He ordered his Vizier Azade

أَنْ يَخْتارَ لَهُ - كُلَّ يَوْمٍ - فَتاةً مِنْ حِسانِ ٱلْمَدِينَةِ ، يَتَزَوَّجُها لَيْلَةً : لَيْلَةً واحِدَةً لاتُثَنَّى .

فَإِذا طَلَعَ ٱلصُّبْحُ ، أَمَرَ "آزادَ" بِقَتْلِها ، لِيَنْجُوَ مِنْ غَدْرِها ، وَيَأْمَنَ مِنْ مَكْرِها .

وَقَدْ أَصْبَحَ لَهُ ذٰلِكَ ٱلْقانُونُ ٱلْجائِرُ شَرِيعَةً لايَحِيدُ عَنْها ، وَلايَتَسَمَّحُ فِي مُخالَفَتِها .

فَلاغَرْوَ إِذا ٱسْتَوْلَى عَلَى ٱلْأَهْلِينَ ٱلْخَوْفُ وَٱلْفَزَعُ ، وَتَمَلَّكَهُمُ ٱلرُّعْبُ وَٱلْهَلَعُ .

وَلاعَجَبَ إِذا أَطْلَقُوا عَلَيْهِ لَقَبَ : "غُولِ ٱلنِّساءِ" ، بَعْدَ أَنْ كانُوا يُطْلِقُونَ عَلَيْهِ لَقَبَ : "حارِسِ ٱلْعَدالَةِ" .

to select for him daily one of the most beautiful girls of the city, whom he would marry for one night – one night only, not to be repeated.



At daybreak, he ordered Azade to kill her so that he would be saved from her treachery and guard against her malice.

This tyrannical law became established as a fixed rule from which he never deviated or allowed to be altered.

It is no wonder then that the citizens were overwhelmed with fear and horror and completely terror-stricken, and it is not strange either that they called him the women's blue-beard after having been called the Guardian of Justice.

٥ - الشَّقِيقَتانِ

وَرَجَعَ ٱلْوَزِيرُ "آزادُ" إِلَى بَيْتِهِ - ذاتَ لَيْلَةٍ - مَحْزُونًا مَهْمُومًا ، لايَدْرِي كَيْفَ يَصْنَعُ مَعَ ذٰلِكَ ٱلظَّالِمِ ٱلْمَخْبُولِ .

وَكانَ لِـ "آزادَ" بِنْتانِ جَمِيلَتانِ ، كِلْتاهُما مَعْرُوفَةٌ بِرَجاحَةِ ٱلْعَقْلِ وَكَرِيمِ ٱلْخِصالِ . اِسْمُ ٱلْكُبْرَى: "شَهْرَزادُ" ، وَٱسْمُ ٱلصُّغْرَى: "دِينارَزادُ" .

وَكانَتْ "شَهْرَزادُ" تَجْمَعُ بَيْنَ ٱلشَّجاعَةِ وَٱلْأَلْمَعِيَّةِ وَحُبِّ ٱلْخَيْرِ .

وَقَدْ طَهَّرَ ٱللهُ قَلْبَها مِنَ ٱلْأَنانِيَّةِ ، وَمَيَّزَها - فِيما مَيَّزَها بِهِ مِنْ شَرِيفِ ٱلْخِلالِ - بِالْإِيثارِ ، فَلَمْ تُقَصِّرْ فِي مُعاوَنَةِ ٱلْبائِسِينَ ، وَدَفْعِ ٱلْأَذَى عَنِ ٱلْمَظْلُومِينَ .

5. - The Two Sisters



One night the Vizier Azade returned home sad and worried–being at a loss to know what to do with this deranged tyrant.

Azade had two beautiful daughters, both of whom were noted for their intellectual skill and noble behaviour.

The name of the elder was Scheherazade and of the younger Dinarzade.

Scheherazade's character combined courage, genius and benevolence.

Allah had purified her heart from egotism and distinguished her – apart from the other noble qualities with which she had been endowed – with self-denial, so that she was not backward in helping the miserable and protecting the oppressed from harm.

وَكانَتْ - إِلَى ذٰلِكَ - مَشْغُوفَةً بِالْقِراءَةِ وَٱلدَّرْسِ ، دائِبَةَ ٱلإِطِّلاعِ عَلى كُتُبِ ٱلتّارِيخِ وَٱلْأَدَبِ ، دائِمَةَ ٱلْبَحْثِ وَٱلتَّنْقِيبِ فِي سِيَرِ ٱلْماضِينَ ، وَأَخْبارِ ٱلْأَوَّلِينَ ، فَلَمْ تَتْرُكْ شَيْئًا يَصِلُ إِلَيْهِ عِلْمُها مِنْ نَفائِسِ ٱلْكُتُبِ ، إِلَّا جَلَبَتْهُ إِلَى قَصْرِها ، وَحَفِظَتْ رَوائِعَهُ فِي صَدْرِها .

٦- حَيْرَةُ "آزادَ"

فَلَمّا رَأَتْ أَباها مُسْتَسْلِمًا لِهَواجِسِهِ وَأَشْجانِهِ ، مُسْتَغْرِقًا فِي هُمُومِهِ وَأَحْزانِهِ ، اقْتَرَبَتْ مِنْهُ مُسْتَعْطِفَةً ، وَسَأَلَتْهُ مُتَلَطِّفَةً ، لِتَعْرِفَ ماحَزَنَهُ وَغَمَّهُ ، وَأَقْلَقَ بالَهُ وَأَهَمَّهُ .

فَرَوَى ٱلْوَزِيرُ لِبِنْتِهِ قِصَّةَ "شَهْرِيارَ" وَكَيْفَ ساءَ طَبْعُهُ ، وَتَغَيَّرَتْ حالُهُ مِنَ ٱلرَّحْمَةِ إِلَى ٱلْقَسْوَةِ ،

She was passionately fond of reading and studying, more especially books on history and literature, always searching and investigating past biographies and primitive annals. Not only did she include in her palace collection the most precious of the books that came to her knowledge, but she also memorised selections from the best of them.



6. - Azade's Dilemma

Finding her father weighed down under the burden of conjectures and sorrows and plunged in worry and grief, she approached him, beseeching and imploring him to tell her the reason for his chagrin and annoyance, which were disturbing his mind and causing him anxiety.

Then the Vizier related to his daughter Schahriar's story and how his nature had deteriorated and how his behaviour had changed from compassion into cruelty;

فَراحَ يَفْجَعُ ٱلنَّاسَ فِي بَناتِهِنَّ ، وَيَقْتُلُ زَوْجاتِهِ فِي كُلِّ صَباحٍ ، فَلا تَكادُ تُشْرِقُ شَمْسُ يَوْمِهِ ، حَتَّى تَغْرُبَ مَعَها شَمْسُ حَياةِ زَوْجَتِهِ ، دُونَ أَنْ تَأْخُذَهُ فِي واحِدَةٍ مِنْهُنَّ رَحْمَةٌ وَلا شَفَقَةٌ.

٧ - ثَوْرَةُ "شَهْرَزادَ"

فَسَأَلَتْهُ "شَهْرَزادُ" مُتَعَجِّبَةً :

"كَيْفَ يَكُونُ هٰذا ؟

وَما فائِدَةُ ٱلْعَقْلِ إِذا لَمْ يُنْقِذْ بَنِي ٱلْإِنْسانِ ، وَيُخَلِّصْهُمْ مِنْ صُنُوفِ ٱلضَّيْمِ وَٱلْهَوانِ ؟

أَلَيْسَ فِي ٱلدَّوْلَةِ كُلِّها حَكِيمٌ شُجاعٌ يَبْذُلُ لَهُ ٱلنُّصْحَ ، لَعَلَّهُ يَكُفُّ عَنْ هَذَيانِهِ ، وَيُقْلِعُ عَنْ طُغْيانِهِ ؟"

he thus began to bereave the people of their daughters and kill a wife every morning.



Therefore, the sunrise of his day heralded the sunset of a wife's life, which was forfeited in every case without pity or mercy.

7. - Scheherazade's Fury

Scheherazade exclaimed in astonishment : "How can this be ? What good is reason if it is not meant to rescue human beings and save them from oppression and degradation ?

Is there not in the whole country a brave wise man who can advise him so that he may desist from his abnormal behaviour and give up his atrocities ?"

فَقالَ "آزادُ" :

"لَيْسَ فِي ٱلدُّنْيا كُلِّها مَنْ يَجْرُؤُ عَلَى نُصْحِ هٰذا ٱلثَّائِرِ ٱلْمَخْبُولِ !"

فَقالَتْ "شَهْرَزادُ" :

"إِذا ٱجْتَمَعَ ٱلرَّأْىُ وَٱلشَّجاعَةُ لِكائِنٍ كانَ ، تَيَسَّرَ لَهُ ٱلصَّعْبُ وَهانَ !"

٨ - غَضْبَةُ ٱلْوَزِيرِ

فَقالَ لَها مُتَعَجِّبًا :

"كَيْفَ تَقُولِينَ ؟ لَقَدْ عَجَزَ حُكَماءُ ٱلدَّوْلَةِ وَمُفَكِّرُوها عَنْ مُعالَجَةِ أَمْرِهِ !"

فَقالَتْ "شَهْرَزادُ" :

"لَوْ أَذِنْتَ لِي - يا أَبِي - فِي لِقائِهِ ، لَعَرَفْتُ كَيْفَ أَرْجِعُهُ إِلَى ٱلصَّوابِ ،

Azade retorted :

" There is no-one in the world who would dare to advise this demented maniac."



To this Scheherazade replied :

" Anyone who combines both counsel and courage can easily surmount any difficulty."

8. - The Vizier's wrath

Astonished at his daughter's sayings, he exclaimed :

"How can you say that ?

The wise men and great thinkers of the country have failed to deal with his case ! "

Scheherazade answered :

" Father, if you will allow me to see him, I shall know how to restore him to reason,

وَأَسْتَعِيدُ مافقدَهُ مِنَ ٱلثِّقَةِ بِبَناتِ جِنسِى ،
وَأكُفُّ عَنهُنَّ شَرَّهُ وَأذاهُ ، طُولَ ٱلْحَياةِ . "
فَصَرَخَ ٱلْوَزِيرُ مُفَزَّعًا مِنْ شَناعَةِ ماسَمِعَ ، وَقالَ :
" أَىَّ هَذَيانٍ تَنْطِقِينَ ؟ وَبِأَىِّ عَقْلٍ تُفَكِّرِينَ ؟
وَعَلَى أَىِّ هَوْلٍ تُقْدِمِينَ ؟
لَقَدْ كُنْتِ - حَتَّى قُبَيْلَ هٰذِهِ ٱللَّحْظَةِ -
مِثالَ ٱلتَّعَقُّلِ وَٱلْحِكْمَةِ .
فَما بالُ ٱلْحَماقَةِ وَٱلْغَفْلَةِ تَسْتَوْلِيانِ عَلَيْكِ ،
وَتُطَوِّحانِ بِكِ فِى مَطاوِحِ ٱلْهَلاكِ ؟ "

٩ - واجِبُ ٱلْقادِرِ

فَقالَتْ لَهُ مُتَوَدِّدَةً باسِمَةً :
" أَتُرَى - ياأَبَتاهُ - أَنَّ مِنَ ٱلْحَماقَةِ وَٱلْغَفْلَةِ
أَنْ يَبْذُلَ ٱلْقادِرُ جُهْدَهُ فِى مُساعَدَةِ ٱلْعاجِزِ ؟

make him regain his faith in my sex and put an end to his evil deeds against us forever. ”



The Vizier, alarmed at this frightful suggestion, cried out : “ What nonsense you utter ! With what kind of reason do you think, little knowing the horror into which you would plunge.

Prior to this moment you have been a paragon of reason and wisdom, so how is it that you allow such folly and naïveté to dominate you and throw you into the abyss of destruction ? ”

9.- The duty of the able

She answered him amiably and smilingly : “ Do you think, father, that it is foolish and naïve that an able person should do his utmost to aid the helpless ?

أَلَيْسَ مِنْ واجِبِ ٱلسَّابِحِ ٱلْماهِرِ أَنْ يُنْقِذَ ٱلْمُشْرِفَ عَلَى ٱلْغَرَقِ ، وَلَوْ عَرَّضَ حياتَهُ لِلتَّلَفِ ؟

أَلَيْسَ مِنْ واجِبِ ٱلطَّبيبِ أَنْ يُكافِحَ ٱلطَّاعُونَ وَٱلْوَبَأَ ، دُونَ أَنْ يَثْنِيَهُ (يَرْجِعَهُ) عَنْ ذٰلِكَ مايَتَعَرَّضُ لَهُ مِنَ ٱلْمَخاطِرِ ؟

أَلَيْسَ مِنْ واجِبِ ٱلْجُنْدِيِّ أَنْ يُجابِهَ (يُواجِهَ) ٱلْمَوْتَ فِي سَبيلِ بِلادِهِ ؟

فَما بالِي أَحْرِصُ عَلَى ٱلْحَياةِ ؟ وَكَيْفَ أُحْجِمُ عَنْ دَفْعِ ٱلْأَذَى عَنْ بَناتِ جِنْسِي ، وَأَنا قادِرَةٌ عَلَى إِنْقاذِهِنَّ ؟

أَلَمْ تَقُلْ لِي مِنْ قَبْلُ : "إِنَّ ٱللهَ فِي عَوْنِ ٱلْإِنْسانِ ، مادامَ ٱلْإِنْسانُ فِي عَوْنِ غَيْرِهِ" ؟



Is it not the duty of a skilful swimmer to rescue a person on the point of drowning, even though he may risk his own life ?

Is it not the duty of a physician to fight plagues and epidemics, regardless of the dangers to which he is exposed ?

Is it not the duty of a soldier to face death for his country ?

So why am I clinging to life, and how can I refrain from preventing evil befalling my sex, when I am able to rescue them ?

Have you not already told me : ‘ Allah helps men so long as men help one another ’ ? ”

١٠ - لُغَةُ ٱلْحَيَوانِ

فَقالَ لَهـا ٱلْوَزِيـرُ :

" ما أَبْلَغَ حُجَّتَكِ ، وَأَعْظَمَ شَجاعَتَكِ ! وَلٰكِنَّ أَخْوَفَ ما أَخافُهُ عَلَيْكِ ، أَنْ يُصِيبَكِ ما أَصابَ ٱلْحِمارَ حِينَ تَصَدَّى لِإِنْقاذِ صاحِبِهِ ٱلثَّوْرِ ، فَجُوزِيَ عَلَى صَنِيعِهِ شَرَّ ٱلْجَزاءِ . "

فَقالَتْ لَهُ مُتَعَجِّبَةً :

" ما سَمِعْتُ بِهٰذِهِ ٱلْقِصَّةِ مِنْ قَبْلُ ! وَما أَشْوَقَنِي إِلَى سَماعِها ! "

فَقالَ " آزادُ " :

" عاشَ فِي قَدِيمِ ٱلزَّمانِ تاجِرٌ مِنْ أَغْنِياءِ ٱلرِّيفِ ، اسْمُهُ : " عَمَّارٌ " ، عَلَّمَهُ صاحِبٌ لَهُ مِنَ ٱلْجِنِّ لُغَةَ ٱلْحَيَوانِ ،

10. - The animal's language



Then the Vizier answered :

"How sound is your argument and how great is your courage ! My greatest fear, however, is that you will meet with the same fate as the donkey when it tried to rescue its friend the ox, it received the worst reward for its good deed."

She said in amazement :

"I never heard this story before, and I do long to hear it !"

So Azade related :

"There lived in olden times a wealthy country merchant named ʿAmmār, who had been taught the language of animals by a genie friend of his,

بَعْدَ أَنْ أَخَذَ عَلَيْهِ ٱلْعُهودَ وَٱلْمَواثِيقَ أَنْ يَكْتُمَ سِرَّهُ فَلا يَبُوحَ بِهِ لِكائِنٍ كانَ ، وَأَنْذَرَهُ بِالْهَلاكِ إِذا خالَفَ ماعاهَدَهُ عَلَيْهِ .

١١ - شَكْوَى ٱلثَّوْرِ

وَمَرَّ "عَمَّارٌ" - ذاتَ يَوْمٍ - فِي دَسْكَرَتِهِ ، عَلَى مَقْرَبَةٍ مِنْ حِمارٍ وَثَوْرٍ .

فَسَمِعَ ٱلثَّوْرَ يَقُولُ لِلْحِمارِ شاكِيًا مُتَأَلِّمًا : "ماأَهْنَأَ بالَكَ - يا عَزِيزِي - وَأَسْعَدَ عَيْشَكَ ، وَأَقَلَّ تَعَبَكَ !

لَقَدِ ٱجْتَمَعَ لَكَ كُلُّ ماشِئْتَ مِنْ أَسْبابِ ٱلرَّاحَةِ وَٱلطُّمَأْنِينَةِ .

فَعِنْدَكَ خادِمٌ يَرْعاكَ لَيْلَ نَهارَ ،

after pledging him solemnly to keep his secret from everyone, warning him that the penalty for breaking his pledge would be death.



11. - The complaint of the ox

It happened one day that ʿAmmār entered his farm near a donkey and an ox, and overheard the ox complaining and grumbling to the donkey :

'How fortunate you are ! my dear.

You lead a happy life free from toil !

All the means of enjoying comfort and tranquillity is at your command. You have a servant who looks after you night and day.

وَلا يُقَصِّرُ فِي نَظافَتِكَ وَخِدْمَتِكَ وَجَلْبِ ماتُحِبُّ ، مِنْ ماءٍ عَذْبٍ ، وَطَعامٍ سائِغٍ. لايُقَدَّمُ لَكَ ٱلشَّعِيرُ وَٱلْفُولُ وَٱلتِّبْنُ إِلَّا مُغَرْبَلًا مُنَقًّى .

وَلَيْسَ لَكَ مِنْ عَمَلٍ تُؤَدِّيهِ أَكْثَرَ مِنْ أَنْ تَحْمِلَ ٱلتَّاجِرَ ، إِذا أَرادَ ٱلنُّزْهَةَ .

أَمَّا أَنا ، فَأَلْقَى مِنْ جالِباتِ ٱلتَّعاسَةِ وَمُنَغِّصاتِ ٱلشَّقاءِ ، عَكْسَ ماتَلْقاهُ أَنْتَ مِنْ جالِباتِ ٱلطُّمَأْنِينَةِ وَأَسْبابِ ٱلْهَناءِ ! شَدَّ ما ٱخْتَلَفَ ٱلْقِسْمُ ! وَشَتَّانَ بَيْنَ حالَيْنا ! فَأَنْتَ تَنامُ وَتَصْحُو كَما تَشاءُ !

أَمَّا أَنا فَلا يَكادُ ٱلْفَجْرُ يَطْلُعُ حَتَّى يُوقِظَنِي ٱلزَّارِعُ لِجَرِّ ٱلْمِحْراثِ ،



He never neglects to clean you, wait upon you, and bring you the fresh water and the good food you desire. He never offers you barley, beans and straw unless they are sieved and cleaned. You have nothing to do except to carry the merchant when he wishes to go for a pleasure ride. As for me, I get nothing but a life of complete misery and turmoil — exactly the opposite of the comfort and tranquillity you always enjoy.

How very different is our fate, and how far apart are our conditions !

For you sleep and wake up as you please.

As for me, no sooner does day break than the farmer wakens me to draw the plough

وَإِدارَةِ ٱلسَّاقِيَةِ أَوِ ٱلطَّاحُونَةِ ، وَما إِلَى ذٰلِكَ مِنْ مُرْهِقِ ٱلْأَعْمالِ .

فَإِذا ٱنْقَضَى ٱلْيَوْمُ ، رَجَعْتُ إِلَى ٱلْإِصْطَبْلِ ، فَلَمْ أَجِدْ مِنَ ٱلْغِذاءِ مايَكْفِينِي .

وَغِذائِي - عَلَى قِلَّتِهِ - غَيرُ مَعْنِيٍّ بِنَظافَتِهِ : لا يُغَرْبِلُهُ أَحَدٌ ، وَلا يُنَقِّيهِ مِمَّا عَلِقَ بِهِ مِنَ ٱلتُّرابِ وَٱلْمَدَرِ (قِطَعِ ٱلطِّينِ ٱلْيابِسِ)".

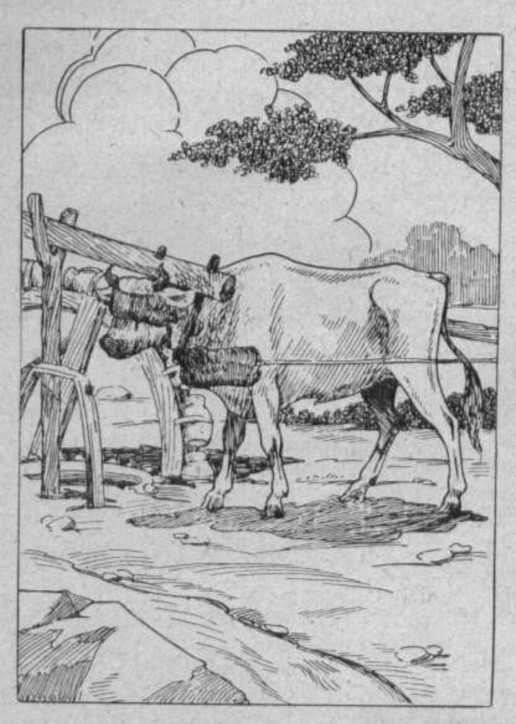
١٢- نَصِيحَةُ ٱلْحِمارِ

وَسَكَتَ "آزادُ" قَلِيلًا .

ثُمَّ ٱلْتَفَتَ إِلَى "شَهْرَزادَ" مُسْتَأْنِفًا حَدِيثَهُ . قالَ :

"وَهُنا تَأَلَّمَ ٱلْحِمارُ لِصاحِبِهِ - كَما تَأَلَّمْتِ أَنْتِ لِصَواحِبِكِ - وَقالَ لِلثَّوْرِ مَحْزُونًا :

or turn the waterwheel or the flour mill, and to perform any similar hard labour. Then, when day is done, I return to the stable, only to find insufficient food.



And my food — as scanty as it is — is never carefully cleaned; nobody sieves it, or bothers to free it from the dust clinging to it, or to pick out the bits of mud from it !' "

12. - The donkey's advice

Azade fell silent for a while.

Then turning to Scheherazade, he resumed his narrative, and said :

" And here the donkey felt sorry for its friend — just as you have felt sorry for your friends — and it said sorrowfully to the ox :

"شَدَّ ماحَزَنَتْنِي شَكْواكَ ، وَإِنْ كُنْتُ لاأُعْفِيكَ مِنَ ٱللَّوْمِ ، عَلى رِضائِكَ بِالْهَوانِ وَٱلضَّيْمِ ، بِرَغْمِ ماوَهَبَ ٱللهُ لَكَ مِنْ بَسْطَةٍ فِي جِسْمِكَ ، وَوَفْرَةٍ فِي قُوَّتِكَ . وَلَوْشِئْتَ ٱلرَّاحَةَ لَما عَزَّتْ عَلَيْكَ ، وَلَنْ تُعْوِزَكَ ٱلْحِيلَةُ إِذا أَرَدْتَ ٱلْخَلاصَ.

وَماذا عَلَيْكَ إِذا دَعَوْكَ إِلَى جَرِّ ٱلْمِحْراثِ ، فَتَصَنَّعْتَ ٱلْمَرَضَ ، وَتَظاهَرْتَ بِالضَّعْفِ ، فَأَلْقَيْتَ بِجِسْمِكَ عَلى ٱلْأَرْضِ ، كَأَنَّكَ خائِرُ ٱلْقُوَى ، لاقُدْرَةَ لَكَ عَلَى ٱلْعَمَلِ ؟

وَماذا يَضِيرُكَ إِذا تَظاهَرْتَ بِالْجُنُونِ ، وَرُحْتَ تَقْفِزُ ثائِرًا ، ضارِبًا ٱلْأَرْضَ بِأَرْجُلِكَ ؟ وَهَيْهاتَ أَنْ يُرْغِمُوكَ عَلَى ٱلْعَمَلِ ، فِي كِلْتا ٱلْحالَيْنِ ، مَهْما يَبْذُلُوا مِنْ جُهُودٍ . "



' Your complaint has grieved me much, although I do not absolve you from blame for accepting such humiliation and maltreatment, in spite of the huge body that God gave you, and your boundless strength. Should you wish to enjoy rest, it is not hard for you to get it, and should you wish to obtain salvation, you can always find a way out.

What would happen to you, for instance, if they called you to draw the plough and you feigned illness and showed weakness, throwing your body on the ground as though you were helpless and unable to work ?

And what harm will befall you if you pretend to be mad and start leaping violently, stamping the ground with your feet ?

In either case it is well-nigh impossible to compel you to work, no matter what effort they exert.' "

١٣- جزاءُ ٱلنَّصِيحَةِ

فَشَكَرَ ٱلثَّوْرُ لِلْحِمارِ نَصِيحَتَهُ .

وَعادَ "عَمَّارٌ" إِلَى دارِهِ مُتَعَجِّبًا مِمَّا سَمِعَ .

ثُمَّ جاءَ ٱلزَّارِعُ فِي صَباحِ ٱلْيَوْمِ ٱلتَّالِي ، وَأَفْضَى إِلَيْهِ بِعَجْزِ ٱلثَّوْرِ عَنِ ٱلْعَمَلِ لِمَرَضِهِ .

فَأَدْرَكَ ٱلتَّاجِرُ أَنَّ ٱلثَّوْرَ قَدِ ٱسْتَمَعَ إِلَى نُصْحِ ٱلْحِمارِ .

فَأَمَرَ ٱلزَّارِعَ أَنْ يُحِلَّ ٱلْحِمارَ مَكانَ صاحِبِهِ فِي حَرْثِ ٱلْأَرْضِ .

فَكانَ أَشْأَمَ يَوْمٍ لَقِيَهُ ٱلْحِمارُ فِي حَياتِهِ .

وَلَمْ يَكَدِ ٱلنَّهارُ يَنْقَضِي ، حَتَّى عادَ ٱلْحِمارُ ٱلْمِسْكِينُ إِلَى زَرِيبَتِهِ ، خائِرَ ٱلْعَزْمِ ، مُحَطَّمَ ٱلْأَعْصابِ ، يَحْسَبُهُ مَنْ رَآهُ نِصْفَ مَيِّتٍ ، أَوْ نِصْفَ حَيٍّ .

13. - The reward of the advice



The ox then thanked the donkey for his advice.

And 'Ammār returned home, amazed at what he had heard.

Then the farmer came the next morning and informed him of the ox's inability to work on account of its illness.

The merchant understood that the ox had taken the advice of the donkey.

So the farmer ordered that the donkey should take the place of its friend in ploughing the land.

This was the worst day that the donkey ever spent in its life.

And no sooner did the day end than the poor donkey returned to its stable — helpless and exhausted — so that anyone who saw it thought it was half dead or half alive.

١٤- سِكِّينَةُ ٱلْجَزَّارِ

وَلَمْ يَكَدِ ٱلْحِمارُ يَعُودُ إِلَى ٱلْإِصْطَبْلِ ، حَتَّى سَأَلَ ٱلثَّوْرَ :

"كَيْفَ أَنْتَ ٱلْيَوْمَ ؟"

فَأَجابَهُ راضِيًا مَسْرُورًا :

"لَقَدْ أَرَحْتَنِي مِنَ ٱلْعَمَلِ طُولَ ٱلْيَوْمِ ، فَما أَدْرِي كَيْفَ أَشْكُرُكَ عَلَى نَصِيحَتِكَ ٱلْبارِعَةِ ؟"

فَسَأَلَهُ ٱلْحِمارُ وَقَدْ تَمَلَّكَهُ ٱلْحُزْنُ ، وَٱشْتَدَّ بِهِ ٱلضِّيقُ :

"فَماذا أَنْتَ صانِعٌ غَدًا ؟"

فَقالَ ٱلثَّوْرُ :

"لَقَدْ رَأَيْتُ - فِي نَصِيحَتِكَ ٱلثَّمِينَةِ - خَيْرَ وَسِيلَةٍ لِهَناءَتِي وَراحَتِي .

14. - The butcher's knife



As soon as the donkey returned to its stable it asked the ox :

" How art thou to-day ? "

Contentedly and happily he answered :

" You have saved me from toiling all day, and I do not know how to thank you for your artful advice."

Then the donkey, dejected and extremely worried, asked him :

" What are you going to do to-morrow ? "

Then the ox said :

"I have discovered through your valuable advice the best means for my happiness and comfort.

وَلَنْ أُخالِفَ لَكَ رَأْيًا بَعْدَ ٱلْيَوْمِ."

فَقالَ ٱلْحِمارُ:

"إِنَّ مَحَبَّتِي لَكَ تَحْتِمُ عَلَيَّ أَنْ أُبَصِّرَكَ بِمَواطِنِ ٱلْأَخْطارِ، قَبْلَ أَنْ تَتَعَرَّضَ لَها. فَقَدْ آذَيْتُكَ مِنْ حَيْثُ أَرَدْتُ أَنْ أَنْفَعَكَ!"

فَسَأَلَهُ ٱلثَّوْرُ مُتَعَجِّبًا:

"كَيْفَ تَقُولُ آذَيْتَنِي؟ لَقَدْ أَرَحْتَنِي وَأَسْعَدْتَنِي!"

فَقالَ ٱلْحِمارُ:

"لَقَدْ سَمِعْتُ مالِكَنا ٱلتَّاجِرَ، يَقُولُ لِحارِسِنا ٱلزَّارِعِ: "إِذا لَمْ يُشْفَ ٱلثَّوْرُ مِنْ مَرَضِهِ غَدًا، فَٱسْتَدْعِ لَهُ ٱلْجَزَّارَ لِيَذْبَحَهُ، لِنَنْتَفِعَ بِلَحْمِهِ، قَبْلَ أَنْ يَشْتَدَّ بِهِ ٱلْمَرَضُ فَيَمُوتَ."



And I shall never go against your counsel after to-day."

Then the donkey said :

"My love for you compels me to forewarn you of the dangers that lie ahead before they confront you, for I have really harmed you when I wished to help you."

Then the ox asked in amazement :

"How do you say that you have harmed me ? You have indeed brought me rest and happiness."

Then the donkey said :

"I have heard our owner the merchant say to our farmer watchman — 'If the ox does not recover from its illness by to-morrow, bring the butcher to slaughter it, so that we may benefit by its flesh before it becomes seriously ill and dies.' "

فَٱرْتَعَبَ ٱلثَّوْرُ مِمَّا سَمِعَ ، وَأَقْبَلَ عَلَى صاحِبِهِ يَلْتَمِسُ مِنْهُ ٱلنَّصِيحَةَ ، لِلْخُرُوجِ مِنْ هذا ٱلْمَأْزِقِ .

فَقالَ ٱلْحِمارُ :

" الرَّأْيُ عِنْدِي أَنْ تَعُودَ إِلَى سابِقِ عَهْدِكَ ، فَتُقْبِلَ عَلَى ٱلطَّعامِ بِشَهِيَّةٍ ، وَتَنْشَطَ إِلَى عَمَلِكَ فِي صَباحِ ٱلْغَدِ ، حَتَّى تَأْمَنَ سِكِّينَةَ ٱلْجَزَّارِ " .

فَشَكَرَ ٱلثَّوْرُ لِلْحِمارِ نَصِيحَتَهُ ، وَلَمْ يَتَرَدَّدْ فِي قَبُولِها .

١٥ - عِنادُ ٱلزَّوْجَةِ

وَسَمِعَ " عَمَّارٌ " حِوارَهُما - وَهُوَ جالِسٌ مَعَ زَوْجَتِهِ " نَوارَ " - فَلَمْ يَتَمالَكْ أَنِ ٱسْتَغْرَقَ فِي ٱلضَّحِكِ ،

Hearing this, the ox became terrified, and it appealed to its friend for advice and a way out of this dilemma.



Thereupon the donkey said :

" In my opinion, you should revert to your old way of life : eat your food with appetite, and start your work to-morrow morning briskly, so that you will be saved from the butcher's knife. "

The ox thanked the donkey for his advice, accepting it without hesitation.

15. - The Wife's Obstinacy

'Ammār overheard their dialogue while he was sitting with his wife Nawār, and he could not help roaring with laughter —

مُتَعَجِّبًا مِنْ حِيلَةِ ٱلْحِمارِ، وَغَفْلَةِ ٱلثَّوْرِ .
فَسَأَلَتْهُ "نوارُ" : "مِمَّ تَضْحَكُ ، يا عَمّارُ ؟"
فَقالَ لَها : "ذَكَرْتُ شَيْئًا ، فَضَحِكْتُ ."
فَأَلَحَّتْ عَلَيْهِ فِى ٱلسُّؤالِ ، لِيُخْبِرَها بِجَلِيَّةِ ٱلْأَمْرِ .
فَقالَ لَها : "إِنَّهُ سِرٌّ ٱسْتَوْدَعَنِيهِ صاحِبٌ لِى قَدِيمٌ مِنَ ٱلْجِنِّ ، لايَسَعُنِى مُخالَفَتُهُ .
وَقَدْ أَنْذَرَنِى بِالْهَلاكِ ٱلْعاجِلِ إِذا بُحْتُ بِسِرِّهِ لِأَىِّ إِنْسانٍ ، أَوْ أَطْلَعْتُ عَلَيْهِ كائِنًا كانَ."
وَهُنا ٱلْتَفَتَ "آزادُ" إِلَى فَتاتِهِ "شَهْرَزادَ" ، وَهُوَ يَقُولُ :
"كانَتْ "نوارُ" مُتَشَبِّثَةً بِرَأْيِها .
وَلَمْ تَكُنْ أَقَلَّ مِنْكِ إِصْرارًا وَعِنادًا ،



amazed at the donkey's trickery and the ox's folly, so Nawār asked him :

" What are you laughing at, 'Ammār ? "

Then he said to her :

" I remembered something, so I laughed."

Nawār persisted in questioning him to tell her the truth of the matter.

Then he said to her :

" It is a secret which was confided to me by an old genie friend of mine, whom I cannot disobey. Indeed, he threatened me with speedy destruction if I dared to divulge his secret to anybody, or spread it abroad. "

At this, Azade looked at his daughter Scheherazade, saying :

" Nawār was clinging stubbornly to her opinion, and she was no less persistent and obstinate than you;

فَأَبَتْ إِلَّا أَنْ تُرْغِمَ "عَمَّارًا" عَلَى ٱلْإِفْضاءِ لَها بِسِرِّهِ ، مَهْما تَكُنِ ٱلْعَواقِبُ .

وَٱسْتَدْعَى ٱلزَّوْجانِ أَقارِبَهُما ٱلْأَدْنَيْنَ ، وَٱحْتَكَما إِلَيْهِمْ ، فَأَجْمَعُوا عَلَى خَطَإِ "نَوارَ" .

فَلَمْ تُذْعِنْ لِحُكْمِهِمْ ، وَتَرَكَتْهُمْ مُغْضَبَةً حانِقَةً ، وَأَقْفَلَتْ بابَ حُجْرَتِها عَلَيْها .

١٦- حِوارُ ٱلدِّيكِ

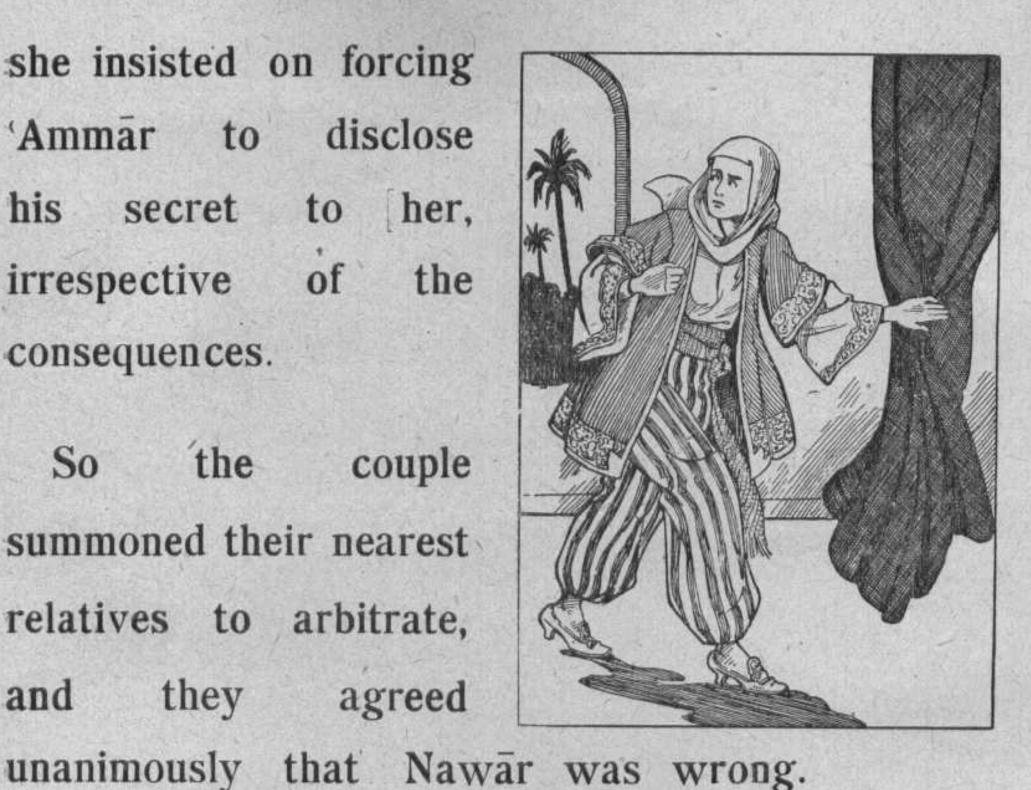
وَخَرَجَ "عَمَّارٌ" إِلَى دَسْكَرَتِهِ ، لِيُرَفِّهَ عَنْ نَفْسِهِ .

وَكانَ فِي فِنائِها دِيكٌ وَخَمْسُونَ دَجاجَةً .

وَكانَ يَجْلِسُ عَلَى مَقْرَبَةٍ مِنْها كَلْبُهُ ٱلْأَمِينُ .

فَرَأَى ٱلدِّيكَ يَنْقُرُ إِحْدَى دَجاجاتِهِ ، ثائِرًا مُغْتاظًا .

she insisted on forcing 'Ammār to disclose his secret to her, irrespective of the consequences.



So the couple summoned their nearest relatives to arbitrate, and they agreed unanimously that Nawār was wrong.

She did not bow to their decision, leaving them angry and enraged, and locked herself up in her room.

16. - The dialogue of the cockerel

Then 'Ammār went to his farm for diversion.

There were in the yard one cockerel and fifty hens, and nearby sat his faithful dog, and he saw the cockerel peck at one of the hens angrily and furiously.

وَسَمِعَ ٱلْكَلْبَ يَنْهاهُ عَنْ قَسْوَتِهِ ، وَيَلُومُهُ عَلَى شَراسَتِهِ قائِلًا :

"ما أَجْدَرَكَ أَنْ تَقْتَدِىَ بِأَخْلاقِ مالِكِنا "عَمَّارٍ" ٱلَّذِى يَتَرَفَّقُ بِنا ، وَلا يَقْسُو عَلَيْنا ، وَلَوْ أَساْنا ."

فَلا يَكادُ ٱلدِّيكُ يَسْتَمِعُ إِلَى نَصِيحَةِ ٱلْكَلْبِ حَتَّى يَسْخَرَ مِنْهُ قائِلًا :

"أَتُرِيدُنِى عَلَى أَنْ أَقْتَدِىَ بِـ "عَمَّارٍ" فِى لِينِهِ وَضَعْفِهِ !

أَيْنَ عَجْزُهُ مِنْ قُوَّتِى ، وَاسْتِكانَتُهُ مِنْ جُرْأَتِى ؟

إِنَّنِى أَسُوسُ - بِحَزْمِى - خَمْسِينَ دَجاجَةً ، لا تَجْرُؤُ واحِدَةٌ مِنْهُنَّ عَلَى عِصْيانِى .

أَمَّا "عَمَّارٌ" فَيَعْجِزُ عَنْ سِياسَةِ "نَوارَ" وَحْدَها ،



He then heard the dog dissuade him from his cruelty and rebuke him for his bad temper, saying :

'It would be far better to follow the example of our master 'Ammār, who is kind to us and is never cruel to us, even though we may behave badly.'

No sooner does the cockerel hear the dog's advice than it mocks at him, saying :

'Do you want to force me to copy 'Ammār in his lenience and weakness ?

Look at the difference between his weakness and my strength, his timidity and my courage !

Through my firmness I rule fifty hens, so that not one of them dares to disobey me.

As for 'Ammār, he fails to rule Nawār alone,

وَيَقِفُ حائِرًا مَكْتُوفَ ٱلْيَدَيْنِ أَمامَ حَماقَتِها وَعِنادِها ، وَلايُبالِي أَنْ يَهْلِكَ فِي سَبِيلِ إِرْضاءِ فُضُولِها.

وَلَوْ أَنَّنِي كُنْتُ مَكانَهُ ، لَعَرَفْتُ كَيْفَ أُقَوِّمُ ٱعْوِجاجَها !"

فَقالَ ٱلْكَلْبُ :

"وَماذا كُنْتَ تَصْنَعُ ، ياعَزِيزِي ٱلدِّيكَ ؟"

فَقالَ ٱلدِّيكُ :

"كُنْتُ أُلْقِي عَلَيْها دَرْسًا قاسِيًا لاتَنْساهُ ، وَلاتُمْحَى مِنْ قَلْبِها ذِكْراهُ !"

فَقالَ ٱلْكَلْبُ :

"فَماذا كُنْتَ صانِعًا ؟"

فَقالَ ٱلدِّيكُ :



and he stands puzzled and helpless before her folly and obstinacy, not caring if he is destroyed in trying to satisfy her inquisitiveness.

If I were in his place, I would know how to teach her to mend her ways ! '

The dog exclaimed :

" And what would you do, my dear cockerel ? "

The cockerel retorted :

' I would give her such a cruel lesson as she would never forget, nor would its memory ever be erased from her heart ! '

Then the dog asked :

' What would you do ? '

The cockerel replied :

"كُنْتُ أَهْرِيها (أَضْرِبُها بِالْهِراوَةِ، وَهِيَ ٱلْعَصا ٱلْغَلِيظَةُ)، حَتَّى تَثُوبَ إِلَى رُشْدِها، وَتَكُفَّ عَنْ عِنادِها، وَلا تَعُودَ - بَعْدَ ذٰلِكَ - إِلَى مِثْلِها!"

فَقالَ ٱلْكَلْبُ:

"بِئْسَ ما رَأَيْتَ يا صاحِبِي، إِذْ تُداوِي ٱلْخَطَأَ بِخَطَإٍ مِثْلِهِ، وَتَدْفَعُ ٱلسَّيِّئَةَ بِسَيِّئَةٍ مِثْلِها! إِنَّما يُداوَى ٱلْخَطَأُ بِالصَّوابِ، وَتُدْفَعُ ٱلْإِساءَةُ بِالْإِحْسانِ.

وَلَنْ يُعْوِزَ "عَمَّارًا" - وَهُوَ راجِحُ ٱلْعَقْلِ، بارِعُ ٱلْحِيلَةِ - أَنْ يَخْرُجَ مِنْ هٰذا ٱلْمَأْزِقِ، دُونَ أَنْ يُعَرِّضَ حَياتَهُ لِلتَّلَفِ، أَوْ يُسِيءَ إِلَى زَوْجَتِهِ."



'I would beat her with a big stick until she comes to her senses and gives up her obstinacy, never to repeat it.'

The dog said :

'What a poor idea, my dear cockerel ! You would remedy a wrong with another wrong, and cure evil with another evil.

Surely wrong can be remedied by right, and evil can be cured by kindness !

And indeed 'Ammār — sensible and skilful as he is — will not fail to find a way out of this dilemma without ruining his life or harming his wife.'

١٧ - سِرُّ ٱلْجِنِّيِّ

لَمْ يَكَدْ "عَمَّارٌ" يَسْتَمِعُ إِلَى هٰذَا ٱلْحِوارِ، حَتَّى لاحَتْ لَهُ بارِقَةٌ فِي ٱلْخَلاصِ مِنْ وَرْطَتِهِ.

فَدَخَلَ ٱلْحُجْرَةَ، فَحَيَّا "نَوارَ" وَهُوَ مُطْرِقٌ عابِسٌ، كَأَنَّما يُفَكِّرُ فِي خَطَرٍ داهِمٍ.

ثُمَّ ٱلْتَفَتَ إِلَى "نَوارَ"، وَهُوَ يَقُولُ فِي لَهْجَةٍ تَجْمَعُ بَيْنَ ٱلْحَيْرَةِ وَٱلْأَسَفِ، وَتَبْعَثُ ٱلرُّعْبَ فِي ٱلْقُلُوبِ:

"هَلُمِّي يا "نَوارُ"، لِأُطْلِعَكِ عَلَى ٱلسِّرِّ ٱلْخَطِيرِ ٱلَّذِي ٱسْتَوْدَعَنِيهِ ٱلْجِنِّيُّ، وَنَهانِي عَنْ إِذاعَتِهِ. هَلُمِّي وَلا تُبْطِئِي فِي إِعْدادِ ٱلْكَفَنِ، قَبْلَ بَدْءِ ٱلْحَدِيثِ. فَلَنْ أَلْفِظَ آخِرَ حَرْفٍ مِنْهُ حَتَّى أَلْفِظَ آخِرَ نَفَسٍ مِنْ أَنْفاسِ ٱلْحَياةِ مَعَهُ."

17. - The genie's secret



No sooner did 'Ammār listen to this dialogue than he conceived a brilliant idea to save him from his quandary; so he entered the room and greeted Nawār in a dejected manner as if he was about to face an imminent danger.

Then, turning to Nawār he spoke in a tone combining worry and sorrow, enough to strike fear into all hearts.

'Come along, Nawār, I am going to disclose to you the grave secret which the genie confided to me and forbade me to propagate.

Come along; do not delay in preparing the shroud before the conversation starts, for with the last word I utter I shall give up my last breath of life.'

فَلَمَّا رَأَتْهُ جادًّا فِي طَلَبِ ٱلْكَفَنِ ، سَرَتِ ٱلرِّعْدَةُ فِي جِسْمِها ، وَسَأَلَتْهُ مُضْطَرِبَةً :

"وَمَنِ ٱلَّذِي يَقْتُلُكَ ؟"

فَقالَ :

"وَهَلْ يَقْتُلُنِي غَيْرُ ٱلْجِنِّيِّ ٱلَّذِي ٱسْتَوْدَعَنِي سِرَّهُ ؟"

فَنَظَرَتْ إِلَيْهِ "نوارُ" تُسائِلُهُ مُتَحَيِّرَةً :

"كَيْفَ ؟... وَهَلْ يَحْضُرُ ٱلْجِنِّيُّ إِلَيْنا ؟ وَلِماذا ؟"

فَأَجابَها "عَمَّارٌ" ، وَقَدْ جازَتْ عَلَيْها حِيلَتُهُ :

"إِنَّما يَقْتُلُنِي ٱلْجِنِّيُّ جَزاءَ مُخالَفَتِي عَهْدَهُ !"

وَلا تَسْأَلِي عَمَّا ٱسْتَوْلَى عَلَيْها مِنَ ٱلْفَزَعِ حِينَ تَمَثَّلَتِ ٱلْجِنِّيَّ قادِمًا ، وَهُوَ يَهُمُّ بِقَتْلِ زَوْجِها أَمامَها ، ثُمَّ لا يَلْبَثُ أَنْ يَقْتُلَها هِيَ أَيْضًا .

فَأَقْبَلَتْ "نوارُ" عَلَى زَوْجِها "عَمَّارٍ" نادِمَةً مُتَحَسِّرَةً ،



When she discovered that he was serious in demanding the shroud, her whole body trembled with fear, and confusedly she asked him :

'And who is going to murder you ?'

Then he said :

'Who would murder me other than the genie who confided his secret to me ?'

Nawār looked at him puzzled, and asked :

'How ? And will the genie come to us, and why ?'

Feeling that his trick had succeeded with her, ʿAmmār replied :

'Surely the genie will kill me for breaking the promise I gave him !'

And do not question me about the terror that struck her when she imagined the genie coming and attempting to kill her husband before her eyes, and afterwards killing her too !

So Nawār approached her husband ʿAmmār, repentant and sorry,

تائِبَةً مِنْ ذَنْبِها مُسْتَغْفِرَةً ، مُتَوَسِّلَةً إِلَيْهِ أَنْ يَحْتَفِظَ بِسِرِّ الْجِنِّيِّ ، فَلا يَبُوحَ بِهِ لِأَحَدٍ.

وَلَمْ يَكَدْ "آزادُ" يَنْتَهِي مِنْ قِصَّتِهِ ، حَتَّى الْتَفَتَ إِلَى "شَهْرَزادَ" قائِلًا:

"لَقَدْ بَحَثْتُ عَنْ حِيلَةٍ أُخَوِّفُكِ بِها ، كَما احْتالَ "عَمَّارُ" عَلَى زَوْجَتِهِ ، فَلَمْ أَهْتَدِ إِلَى شَيْءٍ. فَما أَنْتِ مِمَّنْ تَجُوزُ عَلَيْهِ الْأَوْهامُ ، كَما جازَتْ عَلَى تِلْكَ الْمَرْأَةِ الْغافِلَةِ: نَوارَ".

١٨ - الْغَزالَةُ وَالْأَسَدُ

فَقالَتْ "شَهْرَزادُ":

"قَرَّ عَيْنًا يا أَبَتاهُ ، فَلَنْ يُصِيبَنِي مَكْرُوهٌ إِنْ شاءَ اللهُ.

وَلَنْ أَكُونَ كَالْحِمارِ الَّذِي أَشْقَى نَفْسَهُ ،

promising to forsake her sin, and asking his pardon, and imploring him to keep the genie's secret, never to disclose it to anyone."



No sooner did Azade finish his story than he turned to Scheherazade and said :

"I have tried hard to think of a trick with which to frighten you, just as 'Ammār tricked his wife, but I have found nothing, because you are not such a credulous type as that foolish woman Nawār."

18. - The gazelle and the lion

Then Scheherazade said :

"Be easy in your mind, father, because no harm will befall me, God willing.

And I shall not be like the donkey, that brought trouble upon itself

وَعَجَزَ عَنْ إِنْقاذِ صاحِبِهِ ، وَلا مِثْلَ "نوارَ" ٱلَّتِي أَقْحَمَتْ نَفْسَها فِيما لا يَعْنِيها .
إِنَّما أَكُونُ كالْغَزالَةِ ٱلَّتِي خَلَّصَتْ - بِحِيلَتِها - بَناتِ جِنْسِها ، مِنَ ٱلْأَسَدِ ، وَأَنْقَذَتْهُنَّ مِنَ ٱلْهَلاكِ ."
فَسَأَلَها "آزادُ" : "وَكَيْفَ كانَ ذٰلِكَ ؟"
فَقالَتْ "شَهْرَزادُ" :
"عاشَ فِي قَدِيمِ ٱلزَّمانِ ، جَماعَةٌ مِنَ ٱلْغِزْلانِ ، فِي راحَةٍ وَأَمْنٍ وَٱطْمِئْنانٍ .
ثُمَّ وَفَدَ عَلَيْهِنَّ أَسَدٌ ، فَأَشْقاهُنَّ ، وَنَغَّصَ عَيْشَهُنَّ . فَٱجْتَمَعَ رَأْيُهُنَّ عَلَى أَنْ يَتَوَجَّهْنَ إِلَيْهِ بِٱقْتِراحٍ ، إِذا رَضِيَ بِهِ أَمَّنَهُنَّ .
وَكُنَّ قَدْ أَجْمَعْنَ عَلَى أَنْ يَقْتَرِعْنَ - كُلَّ يَوْمٍ -



and failed to save its friend, neither will I be like Nawār, who interfered with something that did not concern her.

I shall certainly be like the gazelle, who — by her artifice — saved members of her sex from the lion, and thus rescued them from destruction. "

Then Azade asked :

" And how was that ? "

So Scheherazade said :

" There lived in olden times a herd of gazelles, which lived in comfort, security and tranquillity. Suddenly a lion arrived in their midst, causing them unhappiness and making their life miserable. So they put their heads together, and they agreed to approach him with a suggestion which, if he accepted it, would restore their security.

They agreed that they should draw lots daily

فِيما بَيْنَهُنَّ ، ثُمَّ يَبْعَثْنَ بِمَنْ تَقَعُ عَلَيْهَا ٱلْقُرْعَةُ - فِي صُحْبَةِ رَسُولٍ مِنْهُنَّ - لِتَكُونَ طَعامَ ٱلْأَسَدِ طُولَ يَوْمِهِ .

فَابْتَهَجَ ٱلْأَسَدُ لِاقْتِراحِهِنَّ... وَداوَمْنَ عَلَى ذٰلِكَ أَيَّامًا .

ثُمَّ وَفَدَتْ عَلَيْهِنَّ - مِنْ بَعْضِ ٱلْوِدْيانِ ٱلْقَرِيبَةِ - غَزالَةٌ ذَكِيَّةٌ .

وَلَمَّا عَلِمَتْ قِصَّتَهُنَّ مَعَ ٱلْأَسَدِ ، سَخِرَتْ مِنْهُنَّ ، مُتَعَجِّبَةً مِنْ عَجْزِهِنَّ ، وَسُوءِ رَأْيِهِنَّ .

وَقالَتْ لَهُنَّ فِيما قالَتْ :

"لَقَدِ ٱسْتَوْلَى ٱلْخَوْفُ عَلَى قُلُوبِكُنَّ ، فَهَرَبْتُنَّ إِلَى ٱلْمَوْتِ ، خَوْفًا مِنَ ٱلْمَوْتِ !"

فَقُلْنَ لَها :

"فَكَيْفَ نَتَّقِي بَطْشَ ٱلْأَسَدِ ،

amongst them, and that the drawn one should be sent — accompanied by one of them as a messenger — to be the lion's food for the whole day.



The lion was mighty pleased with their suggestion, and they continued to do this for days.

Then suddenly there came from the neighbouring valleys an intelligent gazelle.

And when she knew their story with the lion, she mocked at them, expressing her surprise at their inefficiency and poor thinking.

This was one of the things she told them :

' Fear has so much filled your hearts that for fear of death you escape to death. '

Then they said to her :

' How could you guard against the lion's attack,

وأَىُّ حِيلَةٍ تُشِيرِينَ بِها عَلَينا يا أُخْتَنا ٱلغَـزالَةَ ، لِنَسْتَجْلِبَ رِضاهُ ، أَوْ نَكُفَّ عَنَّا أَذاهُ ؟"

فَقالَتْ لَهُنَّ :

"لاتَبْعَثْنَ إِلَيْـهِ غَـدًا بِأَحَدٍ غَيْرِى ، لَعَـلِّى أَبْلُغُ بِحِيلَتِى ، مالا يَبْلُغُهُ ٱلأَسَدُ بِقُوَّتِهِ ."

١٩ - حِيلَةُ ٱلْغَزالَةِ

فَلَمَّا جاءَ ٱلْغَدُ ، ذَهَبَتْ إِلَيْهِ ٱلْغَزالَةُ وَحْدَها مُتَباطِئَةً ، فَلَمْ تَصِلْ إِلَى عَرِينِهِ (بَيْتِهِ) إِلَّا بَعْدَ أَنْ تَمَلَّكَهُ ٱلغَضَبُ ، وَلَوَّعَهُ ٱلْجُوعُ .

وَلَمْ يَكَدِ ٱلأَسَدُ يَراها حَتَّى سَأَلَها :

"لِماذا تَأَخَّرْتِ عَنْ مَوْعِدِ ٱلْغَـداءِ ؟"

فَقالَتْ لَهُ :

"لَقَدْ حَدَثَ ٱلْيَوْمَ - يامَوْلاىَ - مالَمْ يَكُنْ فِى ٱلْحُسْبانِ ،

and what sort of a trick could you devise for us, sister gazelle, to win his pleasure, or at least spare us his assault ? '



She said to them :

'Do not send anyone to him to-morrow excepting me, so that I may attain through my artifice what the lion cannot attain through his strength. '

19. - The gazelle's artifice

On the morrow the gazelle went to him on her own, walking so slowly that she only reached his den when he had reached the climax of his fury, and was suffering from the pangs of hunger.

As soon as the lion saw her he asked her :

'Why have you come so late for my lunch ?'

She replied : ' Sir, something quite unexpected has happened to-day,

فَقَدْ بَعَثَ إِلَيْكَ صَواحِبِي بِغَزالَةٍ مَعِي لِتَأْكُلَها .
وَلَمْ أَكَدْ أَبْلُغُ مُنْتَصَفَ ٱلطَّرِيقِ ، حَتَّى لَقِيَنِي
أَسَدٌ فِي مِثْلِ سَطْوَتِكَ وَقُوَّتِكَ .
وَحاوَلَ أَنْ يَغْتَصِبَ ٱلْغَزالَةَ مِنِّي . فَحَذَّرْتُهُ بَطْشَكَ
وَانْتِقامَكَ ، فَشَتَمَنِي وَشَتَمَكَ ، وَكادَ يَفْتِكُ بِي .
فَهَرَبْتُ إِلَيْكَ ، مُسْتَنْجِدَةً بِكَ ."
فَٱنْخَدَعَ ٱلْأَسَدُ بِحِيلَتِها ، وَسَأَلَها :
"أَيْنَ مَكانُ هٰذا ٱلْغاصِبِ ٱلسَّفِيهِ ؟"
فَمَشَتِ ٱلْغَزالَةُ وَٱلْأَسَدُ يَتْبَعُها ، حَتَّى بَلَغا
عَيْنَ ماءٍ عَمِيقَةً صافِيَةً .
وَنَظَرَ ٱلْأَسَدُ فَرَأَى خَيالَهُ وَخَيالَها فِي ٱلْماءِ ،
فَأَيْقَنَ صِدْقَ ماحَدَّثَتْهُ بِهِ .
وَقَفَزَ عَلَى ظِلِّهِ غاضِبًا لِيَفْتِكَ بِصاحِبِهِ .
فَغَرِقَ فِي ٱلْحالِ .



for my gazelle friends have sent another gazelle with me for you to eat.

I had not come half way when I was met by a lion as vigorous and strong as you. He attempted to usurp the gazelle from me, so I warned him against your great strength and revenge, and he insulted both me and you and was on the point of attacking me, so I ran away to you to ask your help.'

The lion was deceived by her artifice and asked her :

'Where is this usurping rogue ?'

So the gazelle set off with the lion following, until they reached a deep spring of clear water.

The lion looked and saw both his reflection and hers in the water, and was then certain that she had told him the truth.

So he angrily pounced on his reflection to kill it, and so was drowned instantly.

وَنَجَتِ ٱلْغَزالَةُ وَصَواحِبُها ، بِفَضْلِ رَجاحَةِ عَقْلِها ، وَبَراعَةِ حِيلَتِها .

وَلَنْ يَكُونَ "شَهْرِيارُ" أَقْوَى صَوْلَةً مِنَ ٱلْأَسَدِ ، وَلا "شَهْرَزادُ" أَقَلَّ شَجاعَةً مِنَ ٱلْغَزالَةِ .

٢٠ - حُجَّةٌ مُقْنِعَةٌ

وَإِذا كانَتِ ٱلْغَزالَةُ قَدِ ٱسْتَطاعَتْ أَنْ تُغْرِقَ - بِحِيلَتِها - غُولَ ٱلْوُحُوشِ فِي ٱلْماءِ ، فَإِنِّي قادِرَةٌ إِنْ شاءَ ٱللّٰهُ ، عَلَى إِغْراقِ غُولِ ٱلنِّساءِ فِي عُبابِ (سَيْلٍ) مِنَ ٱلسِّحْرِ ، يَمْلَأُ قَلْبَهُ رَحْمَةً وَحَنانًا ، وَيُبَدِّلُهُ بِقَسْوَتِهِ وَبَطْشِهِ أَمْنًا لِصَواحِبِي وَٱطْمِئْنانًا .

وَلَيْسَ يَخْفَى عَلَى فِطْنَتِكَ - يا أَبَتِ - أَنَّ مايُبْدِيهِ "شَهْرِيارُ" مِنْ قَسْوَةٍ وَعُنْفٍ ، لَيْسَ مَرْجِعُهُ إِلَى طَبْعٍ لَئِيمٍ ، بَلْ هِيَ لُوثَةٌ مِنَ ٱلْخَبالِ ٱلْعارِضِ فاجَأَتْهُ ،

So the gazelle and her friends were saved through her brilliant idea and clever artifice.



And surely Shahriar is no more vigorous than the lion, neither is Scheherazade less brave than the gazelle.

20. - A sound argument

And so, if the gazelle, through her artifice, has been capable of drowning in the water, the ghoul of beasts, surely I am capable — God willing — of drowning the ghoul of women in a flood of magic which will fill his heart with mercy and compassion and replace his cruelty and aggression with security and tranquillity for my friends.

Needless to say, you are prudent enough, father, to realize that the cruelty and violence which Shahriar shows are not due to his base nature, but rather to a casual mental derangement, which befell him

حِينَ غَدَرَتْ بِهِ زَوْجَتُهُ وَخانَتْهُ .
وَلَوْ أَنَّهُ لَقِيَ ناصِحًا أَمِينًا ، شُجاعًا حَكِيمًا ، يَضْرِبُ لَهُ بارِعَ الأَمْثالِ ، لَنَفَعَهُ بِنُصْحِهِ وَهِدايَتِهِ .
وَلَعَلَّهُ لَوْ عَثَرَ عَلى الْمَرْأَةِ الْوَفِيَّةِ الرَّاشِدَةِ ، لَسَكَنَ إِلَيْها ، وَأَنِسَ بِها ، وَعادَ سِيرَتَهُ الأُولَى مِنْ رَحْمَةٍ وَإِحْسانٍ ، وَعَدْلٍ وَحَنانٍ .
وَلَنْ تَعْجِزَ الْكَلِمَةُ الطَّيِّبَةُ ، وَالْمَوْعِظَةُ الْحَسَنَةُ ، عَنْ شِفاءِ مَرِيضِ النَّفْسِ مِنْ دائِهِ ، إِذا وَفَّقَنِي اللهُ إِلَى تَصْوِيرِهِما لَهُ ، فِي أُسْلُوبٍ قَصَصِيٍّ مُمْتِعٍ جَذَّابٍ ، وَعَرْضِهِما عَلَيْهِ فِي مَعْرِضٍ بارِعٍ أَخَّاذٍ ."
وَما زالَتْ "شَهْرَزادُ" تُحاوِرُ أَباها ، حَتَّى أَقْنَعَتْهُ بِسَدادِ حُجَّتِها ، وَصِحَّةِ رَأْيِها .



when his wife became unfaithful and betrayed him.

Had he come across a faithful adviser — brave and wise — who could give him the best examples, he would have benefitted from his good advice and guidance.

And it is quite likely that if he had come across a good and staunch woman, he would have been loyal to her and enjoyed her company, and thus would have reverted to his old ways of charity, compassion, justice and kindness.

And surely a kind word and good counsel will not fail to cure a psychological case of its affliction, if God will help me to present them to him in a romantic style — both enjoyable and attractive — and expound them to him in a skilful and taking exposition."

Therefore Scheherazade kept arguing with her father until she finally convinced him that her argument was reasonable and her idea was sound.

٢١ - زَواجُ "شَهْرَزادَ"

فَذَهَبَ "آزادُ" إِلَى مَلِيكِهِ وَرَفَعَ إِلَيْهِ رَغْبَةَ بِنْتِهِ : "شَهْرَزادَ" فِي تَزَوُّجِهِ .

وَلا تَسَلْ عَنْ دَهْشَةِ ٱلْمَلِكِ مِمَّا سَمِعَ ، فَقَدِ ٱلْتَفَتَ إِلَى وَزِيرِهِ مُتَحَيِّرًا ، وَقالَ :

"أَلَسْتَ عارِفًا بِمَصِيرِ ٱبْنَتِكَ بَعْدَ ٱلزَّواجِ ؟

أَلا تَعْلَمُ أَنَّنِي آمِرُكَ بِقَتْلِها غَدًا ، كَما أَمَرْتُكَ بِقَتْلِ غَيْرِها مِنْ قَبْلُ ؟"

وَدارَ بَيْنَهُما حِوارٌ طَوِيلٌ ، انْتَهَى بِقَبُولِ ٱلْمَلِكِ زَواجَها ، بَعْدَ أَنْ أَنْذَرَ أَباها بِإِهْلاكِها ، كَما أَهْلَكَ مَنْ سَبَقْنَها .

أَمَّا "شَهْرَزادُ" فَقَدْ فَرِحَتْ بِتَحْقِيقِ أُمْنِيَّتِها ، وَلَمْ تُضِعْ وَقْتَها ، فَنادَتْ دِينارَزادَ أُخْتَها ، وَقالَتْ لَها :

21. - Scheherazade's wedding



Then Azade went to his King and unfolded to him the wish of Scheherazade, his daughter, to be wedded to him.

Words cannot describe the King's amazement at what he heard ! Quite puzzled, he looked at his Vizier, saying :

" Are you not aware of what is going to be the fate of your daughter after the wedding ? Do you not realize that I shall command you to have her murdered to-morrow — just as I had commanded you previously to have others murdered ? "

They carried on a lengthy conversation, which ended with the King's approval of her marriage, after warning her father that she would meet with the same fate as those who preceded her.

As for Scheherazade, she was delighted to attain her wish, and losing no time, she called her sister Dinarzade, and made this statement to her:

"إنِّى مُقْدِمَةٌ - ياأُخْتاهُ - عَلَى أَمْرٍ جَسِيمٍ ، لِتَحْقِيقِ غايَةٍ نَبِيلَةٍ . وَسَيكُونُ لِى - فِى بَراعَتِكِ - مَخْلَصٌ مِنْ هٰذا ٱلْمَأْزِقِ وَنَجاةٌ ."

ثُمَّ أَفْضَتْ إِلَيْها بِدِخْلَتِها ، وَأَطْلَعَتْها عَلَى تَفْصِيلِ خُطَّتِها .

٢٢ - حِيلَةٌ بارِعَةٌ

وَلَمْ يَكَدْ "شَهْرِيارُ" يَراها حَتَّى بَهَرَهُ جَمالُها وَثَباتُها . وَلَمْ يَكَدْ يَتَحَدَّثُ إِلَيْها حَتَّى تَبَيَّنَ لَهُ رَجاحَةُ عَقْلِها ، وَأَصالَةُ رَأْيِها ، فَهَشَّ لَها وَبَشَّ .

فَانْتَهَزَتِ ٱلْفُرْصَةَ ، وَقالَتْ لَهُ :

"ما أَسْعَدَنِى بِما ظَفِرْتُ بِهِ مِنْ شَرَفٍ لا يُدانِيهِ شَرَفٌ ، إِذْ أَتاحَ لِيَ ٱلْحَظُّ ٱلسَّعِيدُ أَنْ أَمْثُلَ فِى حَضْرَةِ مَلِكِ ٱلْمُلُوكِ !



" My sister ! I am about to perform a formidable feat in order to achieve a noble goal. I am sure, however, that through your skill I shall find a way out of this dilemma and be saved."

She then disclosed to her, her innermost mind, and explained to her the details of her plan.

22. - A clever artifice

As soon as Shahriar saw her, he was charmed with her beauty and stability.

No sooner did he speak with her than he discovered her great intellect and sensible opinion.

He smiled at her and showed his pleasure.

Then she seized this opportunity and exclaimed:

" How fortunate I am to have such unattainable honour ! Indeed, my good fortune has led me to have an audience of the King of Kings !

وَلَيْسَ لِى - بَعْدَ أَنْ ظَفِرْتُ بِهٰذا ٱلشَّرَفِ - إِلَّا أُمْنِيَّةٌ ، ما أَظُنُّ مَلِيكِىَ ٱلْعَظِيمَ يَضِنُّ عَلَىَّ بِتَحْقِيقِها ."

فَسَأَلَها عَمَّا تُرِيدُ . فَقالَتْ لَهُ مُتَوَدِّدَةً :

"إِنَّ لِى أُخْتًا لا أُطِيقُ فِراقَها . فَهَلْ يَأْذَنُ ٱلْمَلِيكُ فِى إِحْضارِها إِلَى قَصْرِهِ لِأَنْعَمَ بِرُؤْيَتِها ، وَٱلْحَدِيثِ إِلَيْها فِى آخِرِ لَيْلَةٍ مِنْ عُمْرِى ؟"

فَلَمْ يَتَرَدَّدِ ٱلْمَلِكُ فِى إِجابَةِ مُلْتَمَسِها ٱلْهَيِّنِ ٱلْيَسِيرِ. وَكانَتْ "شَهْرَزادُ" - كَما قُلْتُ لَكَ - قَدْ رَسَمَتْ لِأُخْتِها : "دِينارَزادَ" طَرِيقَ ٱلنَّجاةِ مِنْ بَطْشِ صاحِبِها ، فَأَوْصَتْها - فِيما أَوْصَتْها بِهِ - أَنْ تُوقِظَها مِنَ ٱلنَّوْمِ قُبَيْلَ ٱلْفَجْرِ ، تَسْأَلُها أَنْ تَقُصَّ عَلَيْها شَيْئًا مِنْ قِصَصِها ٱلْمُمْتِعَةِ ، لِتَنْعَمَ بِحَدِيثِها ، فِى آخِرِ لَيْلَةٍ مِنْ حَياتِها .

Having attained this great honour, I have only one wish, and I am certain my great Lord will not deny it to me."



He asked what her wish was, and she replied imploringly :

" I have a sister with whom I cannot bear to part. Would my Lord allow her to be brought to his palace, so that I can enjoy seeing her and speaking to her during the last night of my life ?"

The King did not hesitate in granting her easy and simple request.

And Scheherazade, as I have mentioned to you, had already drawn up a plan by which her sister Dinarzade would be able to save her from the King's assault.

So she requested her — among other things — to wake her up before dawn and ask her to relate to her some of her interesting stories, that she might enjoy her conversation during the last night of her life.

وَلَمَّا أَشْرَفَ ٱللَّيْلُ عَلَى نِهايَتِهِ ، وَلَمْ يَبْقَ عَلَى طُلُوعِ ٱلْفَجْرِ إِلَّا ساعَةٌ واحِدَةٌ ، أَيْقَظَتْ "دِينارَ زادُ" أُخْتَها "شَهْرَزادَ" ، وَهِىَ تَقُولُ :

"إِذا لَمْ تَكُنْ أُخْتِىَ ٱلْعَزِيزَةُ نائِمَةً ، رَجَوْتُها أَنْ تَقُصَّ عَلَىَّ رائِعَةً مِنْ قَصَصِها ٱلشَّائِقِ ٱلْمُبْدَعِ ، ٱلْحَبِيبِ إِلَى كُلِّ نَفْسٍ ، قَبْلَ أَنْ تُفارِقَنِى إِلَى غَيْرِ عَوْدَةٍ ، وَأُحْرَمَ - إِلَى ٱلْأَبَدِ - سَماعَ صَوْتِها ٱلْحَنُونِ ."

فَأَجابَتْها "شَهْرَزادُ" :

"ما أَسْعَدَنِى بِتَلْبِيَةِ رَجائِكِ - يا أُخْتاهُ - إِذا أَذِنَ لَنا فِى ذٰلِكِ مَلِيكُنا ٱلْعَظِيمُ ."

فَلَمْ يَتَرَدَّدْ "شَهْرِيارُ" فِى إِجابَةِ مُلْتَمَسِها . فَٱنْتَهَزَتْ هٰذِهِ ٱلْفُرْصَةَ ٱلْمُواتِيَةَ ، فَراحَتْ تَقُصُّ عَلَيْهِ أَمْتَعَ قَصَصِ ٱلْحَياةِ .

When the night was nearly over, and there remained only one hour before daybreak, Dinarzade awakened her sister Scheherazade, exclaiming :



" If my dear sister is not sleeping, I beseech her to relate to me one of her wonderful and enjoyable stories — dear to every heart — before she parts from me, never to return, when I shall be denied hearing her tender voice forever."

To this Scheherazade replied :

" How fortunate I feel to be able to grant your request, my sister, if our great Lord so allows us."

Shahriar did not hesitate to grant her request.

She at once seized the favourable opportunity, and started to relate to him the most interesting life stories.

وَأَدْرَكَ "شَهْرَزادَ" ٱلصَّباحُ ، وَلَمْ تَكُنْ قَدْ أَتَمَّتْ قِصَّتَها ٱلْجَذّابَةَ ، فَاضْطُرَّ ٱلْمَلِكُ أَنْ يُؤَجِّلَ قَتْلَها إِلَى ٱللَّيْلَةِ ٱلْقادِمَةِ ، حَتَّى يَسْتَمِعَ إِلَى خِتامِ ٱلْقِصَّةِ وَيَتَعَرَّفَ نِهايَتَها .

وَفِي ٱللَّيْلَةِ ٱلتَّالِيَةِ صَنَعَتْ "شَهْرَزادُ" ماصَنَعَتْهُ فِي لَيْلَتِها ٱلْماضِيَةِ .

وَهٰكَذا كانَتْ "شَهْرَزادُ" تَعْمِدُ - كُلَّ لَيْلَةٍ - إِلَى قَطْعِ حَدِيثِها فِي مَواقِفَ جَذّابَةٍ مِنْ قَصَصِها ، لِتُرْغِمَهُ عَلَى ٱلْإِبْقاءِ عَلَى حَياتِها إِلَى لَيْلَةٍ قادِمَةٍ ، رَيْثَما تُتِمُّ ٱلْقِصَّةَ .

وَمازالَتْ تَنْقُلُ ٱلْمَلِكَ مِنْ فِتْنَةٍ إِلَى فِتْنَةٍ ، وَمِنْ إِبْداعٍ إِلَى إِبْداعٍ ، فِي أُسْلُوبٍ قَصَصِيٍّ رائِعٍ جَذّابٍ ، حَتَّى ٱنْقَضَى عَلَى زَواجِهِما أَلْفُ لَيْلَةٍ وَلَيْلَةٌ .



But Scheherazade was overtaken by the morning before she had completed her absorbing story, so the King was compelled to postpone her execution until the next night, so that he might hear the sequel to her story and know its end.

On the following night Scheherazade did the same as she had done the previous night.

Thus Scheherazade every night deliberately discontinued her narrative at sensational points, in order to compel him to spare her life for another night, so that she might complete her tale.

She kept transferring the King's interest from one charming story to another, and from one masterpiece to another, in such an attractive, interesting and romantic style, until their married life had lasted for one thousand and one nights,

وَكانَتْ قَدْ أَنْجَبَتْ مِنْهُ فِي أَثْنائِها وَلَدَيْنِ ، وَٱسْتَوْلَتْ عَلَى إِعْجابِهِ وَثِقَتِهِ ، بِما آتاها ٱللهُ مِنْ أَصالَةِ حِكْمَةٍ ، وَرَجاحَةِ عَقْلٍ، وَصِدْقٍ وَفاءٍ .

فَلَمْ يُطِقْ فِراقَها ، وَعاشَ مَعَها أَسْعَدَ عِيشَةٍ .

٢٣ - خاتِمَةُ ٱلْقِصَّةِ

وَكانَتْ هٰذِهِ ٱلْحِيلَةُ ٱلْبارِعَةُ سَبَبًا فِي خَلاصِها وَخَلاصِ بَناتِ جِنْسِها مِنَ ٱلْهَلاكِ .

وَهٰكَذا تَمَّ لَها ٱلتَّوْفِيقُ ، فَحَسُنَتْ رَأْيُهُ فِي ٱلنِّساءِ ، بِمِقْدارِ ماقَبَّحَتْ "بَهْرَمَةُ" رَأْيَهُ فِيهِنَّ .

وَعادَ "شَهْرِيارُ" إِلَى عَدْلِهِ وَإِحْسانِهِ ، وَرِفْقِهِ وَحَنانِهِ ، فَأَحَبَّهُ شَعْبُهُ ، وَٱفْتَتَنَ بِهِ ، وَلَهِجَ بِشُكْرِهِ .

during which time she bore him two children, winning his admiration and confidence through her reasonable wisdom, great intellect and genuine fidelity, which God had bestowed upon her. He therefore could not bear to part with her, and lived happily with her ever after.



23. - The conclusion of the story

This clever artifice was the means of saving herself, as well as her sex, from destruction.

In this way, her success was complete, for she changed his outlook on women for the better as much as Bahrama had changed it for the worse.

And it came to pass that Shahriar reverted to his old ways of justice, charity, mercy and kindness, culminating in his people's liking for him, growing fonder of him and expressing their gratitude to him.

وَقَدِ ٱشْتَدَّ إِعْجابُهُ بِزَوْجَتِهِ ، وَإِكْبارُهُ لَها ، فَكافَأَها بِتَزْوِيجِ أُخْتِها "دِينارَزادَ" بِأَخِيهِ "شاهْ زَمانَ" : مَلِكِ "سَمَرْقَنْدَ".

وَهٰكَذا عَرَفَتْ "حَبِيبَةُ ٱلشَّعْبِ" كَيْفَ تَجْلُبُ ٱلسَّعادَةَ لَها وَلِأُخْتِها وَأَبِيها ، وَبَناتِ جِنْسِها وَذَوِيها ، بَعْدَ أَنْ فَتَنَتْ زَوْجَها بِما أَوْدَعَتْهُ مِنْ قَصَصٍ ساحِرٍ ، وَحَدِيثٍ باهِرٍ ، أَسْلَمَهُ إِلَى عالَمِ ٱلسَّعادَةِ وَٱلْهَناءِ ، وَٱلْبَهْجَةِ وَٱلْبَهاءِ ، لا كَما أَسْلَمَتِ ٱلْغَزالَةُ صاحِبَها ٱلْأَسَدَ إِلَى عالَمِ ٱلْمَوْتِ وَٱلْفَناءِ ، بَعْدَ أَنْ قَذَفَتْ بِهِ إِلَى قَرارِ ٱلْماءِ.

ٱلْقِصَّةُ ٱلتَّالِيَةُ : أُكْذُوبَةُ رَيْحانَ

For his part, he became an ardent admirer of his wife, and his esteem for her grew ever greater. He rewarded her by marrying his brother Shahzamane — King of Samarkand — to her sister, Dinarzade.



Thus Scheherazade, the beloved of the people, knew how to bring happiness to herself, her sister, her father, her relatives and all woman-kind.

By captivating her husband with charming stories and exquisite conversation, she carried him into a world of happiness and splendour — unlike the gazelle, who led her companion, the lion, to a world of death and destruction, by throwing him into deep water.

Next story: Rayhan's Lie.

List of words in the story. بيانٌ بكلمات القِصَّة

P. 2 - 3	**صفحة ٢ - ٣**
King	مَلِك
Kingdom	مَمْلَكَة
great	عظيم
power	قُوَّة
powerful	قَوِىّ - عَزِيز
during	فى أَثْنَاء
first	أَوَّل
part	جُزْء
reign	مُلْك - حُكْم - عَهْد
base	يُؤَسِّس
rule	يَحْكُم
ruler	حاكِم
just	عادِل
justice	عَدْل - عَدالة
secure	آمِن - مُطْمَئِن
insecure	غَيْر آمِن - خائِف
protect	يَحْمِى - يَنْتَصِف لـ
watch over	يَسْهَر على
welfare	مَصْلَحة - راحَة
encourage	يُشَجِّع
the learned	العُلَماء
spare	يَقْتَصِد - يَدَّخِر
effort	جُهْد - مَسْعًى
happiness	سعادة
so that	حَتَّى - لِكَىْ
bestow on	يخلع على - يُطلق على
title	عُنْوان - رَمْز - لَقَب
guardian	حارِس - وَصِىّ
on the other hand	مِن جهة أخرى
wife	زَوْجَة
direct	مُسْتَقيم - مُباشِرة
opposite	ضِدّ - عَكْس
nature	طَبِيعة - خُلُق
combine	يَجْمَع بَيْن
treachery	غَدْر - خِيانة
deceit	خِداع
malice	حِقْد - خُبْث - تعمُّد الأذى
charm	سِحر - فِتْنة
beauty	جَمال
equal	يُساوِى - مُساوٍ - معادل
P. 4 - 5	**صفحة ٤ - ٥**
evil	شَرّ
intention	قَصْد - نِيَّة
reputation	سُمْعة - سِيرَة
rose-bud	زَهْرة الوَرْد
flower beauty	جَمال الزَّهْر
rose-thorn	شَوْك الوَرْد
indeed	فى الحقيقة
lead	يَقود
led	قاد
betray	يَخُون - يَغْدِر بـ
even	حَتَّى
husband	زَوْج
suspect	يَشُكّ - يَرْتاب فى
suspicions	شُكُوك - ظُنُون
disillusions	أَوْهام
no sooner..than	لم يكد..حتَّى
discover	يكشف - يكتشف - يلحظ
detect	يكشف - يُطلع على - يلحظ
secret	سِرّ - سِرِّى
bewildered	ذَهِل - مَذْهُول
surprise	يَدْهَش - دَهْشة
such	كَذلك - مِثْل هٰذا
fury	غَضَب
deep sorrow	حُزْن عميق - أسف بالغ
almost	تقريبا - غالبا
driven	دُفِع - مَدْفُوع
madness	جُنُون
thus	هكذا
exactly	تماماً
gentleness	رِقَّة - تَلَطُّف
turned to	تَحوَّل إلى
violence	قَسْوة - عُنْف - شِدَّة
wisdom	حِكْمَة
folly	جُنُون - حَماقَة - جَهْل
P. 6 - 7	**صفحة ٦ - ٧**
meekness	حِلْم - وَداعة
insensibility	طَيْش - حُمْق
tyranny	ظُلْم
compassion	رَحْمة
intelligence	ذَكاء
stupidity	غَباوة
command	يأمر - أَمْر
imagine	يَتَخَيَّل - يَتَصَوَّر
like	شَبِيه - مِثْل
treacherous	غَدَّار - خائن
faithless	خائِن العَهْد
ungrateful	ناكِر الجميل
overlook	يُغْفِل - يَتَغاضى عن
fact	حقيقة
both	كِلا - كلتا
vary	يَخْتَلِف
honest	أمين
dishonest	خائن
godly	خَيِّر - تَقِىّ
ungodly	شِرِّير
merciful	رَحِيم
cruel	قاسٍ
cruelty	قَسْوة
beard	لِحْية
satisfied	قانِع - مُكْتَفٍ
kill	يَقْتُل
decided	عَزَم - قَرَّر
revenge	يَنْتَقِم
sex	جِنْس
punish	يُعاقِب
guilt	ذَنْب - جَرِيرة
P. 8 - 9	**صفحة ٨ - ٩**
select	يختار

daily	يومياً
marry	يتزوج
repeat	يكرر
daybreak	انبلاج الصبح
save	ينقذ - ينجي
against	ضد
law	قانون
established	مؤسس - مقام على
fixed	مثبت - ثابت
deviate	ينحرف - يحيد عن
allow	يسمح
alter	يغير
wonder	عجب
citizens	أهلون - مواطنون
overwhelm	يغمر - يعم
fear	الخوف
horror	الفزع - الرعب
terror - stricken	تملكه الرعب والهلع
strange	غريب - عجيب
either	كذلك - حتى
P. 10 - 11	**صفحة ١٠ - ١١**
return home	يعود إلى بيته
sad	حزين
worried	مهموم - مشغول البال
loose	يخسر - يفقد
to be at a loss	لا يدري
deranged	مخبول - معتوه
daughter	ابنة
noted	لاحظ - ذائع الصيت
intellectual	عاقل - عقلي
skill	مهارة
noble	نبيل
behaviour	سلوك
name	اسم
elder	أكبر سناً
younger	أصغر سناً
character	سجية - خلق
genius	عبقري - عبقرية
benevolence	أريحية
purify	ينقي - يطهر
heart	قلب
egotism	أنانية
distinguished	ميز - مميز
apart	على حدة - منفصل
apart from	سوى - ماعدا
qualities	خلال - صفات
endow	يمنح - ينعم على
self - denial	إنكار الذات - الإيثار
backward	إلى الخلف - متأخر
helping	يساعد - مساعدة
miserable	بائس - تاعس
the oppressed	المظلومون
harm	أذى
P. 12 - 13	**صفحة ١٢ - ١٣**
passionately	بشغف
fond of	مغرم بـ
studying	درس
especially	بالأخص
history	تاريخ
literature	أدب
search for	يبحث عن
investigate	ينقب
past	ماض
biography	تاريخ حياة إنسان
primitive	بدائي - أولي
annals	أخبار تاريخية
include	يشتمل على
palace	قصر
collection	مجموعة
precious	ثمين - نفيس
knowledge	علم - معرفة
memorized	حفظ - وعى
selections	مختارات
dilemma	حيرة
is weighed down	مثقل بـ - رازح تحت
burden	حمل - عبء
conjectures	هواجس
sorrows	أشجان
plunged in grief	مستغرق في الحزن
approached	اقترب من
beseech	يتوسل إلى - يستعطف
implore	يتضرع إلى
reason	سبب
chagrin	غم - حزن
annoyance	مضايقة
disturb	يزعج - يقلق
mind	عقل
cause	يسبب
relate	يقص - يروي
anxiety	قلق - شغل البال
deteriorate	يفسد - يتلف
P. 14 - 15	**صفحة ١٤ - ١٥**
bereave	يثكل - يفجع في
therefore	بناء على ذلك
sunrise	شروق الشمس
herald	ينذر بـ
sunset	غروب الشمس
forfeit	يصادر - يضيع
case	حالة - قضية
pity	عطف - رأفة
mercy	شفقة - رحمة
rescue	ينقذ
oppression	ظلم - هوان
degradation	ذل
desist	يكف
abnormal	شاذ
atrocities	طغيان
P. 16 - 17	**صفحة ١٦ - ١٧**
retort	يجيب
dare	يجرؤ على
demented	مخبول
maniac	مجنون - معتوه
counsel	مشورة - نصيحة
surmount	يتغلب على

difficulty صعوبة
wrath غيظ - حنق - غضبة
failed أخفق - عجز
deal with يتعامل مع
restore يعيد - يرجع

P. 18 - 19 صفحة ١٨ - ١٩

regain يسترد - يستعيد
forever إلى الأبد
alarmed مفزع
frightful مخيف - شنيع
suggestion اقتراح
nonsense هذيان - عبث - كلام فارغ
utter يتفوه - ينطق
prior سابق - متقدم - سالف
moment لحظة
paragon مثال - نموذج
naïve ساذج - مغفل
naïveté سذاجة - غفلة
abyss هوة - هاوية
destruction هلاك - تدمير
duty واجب - عمل
able قادر
amiably بلطف
smilingly بابتسام - ببشاشة
utmost أقصى - غاية - نهاية
aid يساعد - يعاون
the helpless العاجز

P. 20 - 21 صفحة ٢٠ - ٢١

on the point of - على وشك - مشرف على
drowning غرق
even though ولو - مع أن
risk تبعة - مخاطرة
physician طبيب
plagues طاعون
epidemic وبأ - وباء
regardless of بصرف النظر عن
dangers أخطار
expose يتعرض لـ
refrain يحجم عن - يمتنع عن
befall يحدث - يحل بـ
already من قبل
so long as مادام

P. 22 - 23 صفحة ٢٢ - ٢٣

sound صوت - صحيح - بليغ
argument جدال - نقاش - مجادلة
however مهما - على أى حال
fate حظ - بخت - قسمة
receive يتسلم - يستقبل
the worst الأسوأ - الأردأ
reward مكافأة - يكافئ
amazement دهشة - تعجب
to long يشتاق إلى
in olden times في قديم الزمان
wealthy مثر - غني
merchant تاجر
animals حيوانات
a genie جني

P. 24 - 25 صفحة ٢٤ - ٢٥

pledging تعهد - وعد - ميثاق
solemnly بوقار - برزانة
secret سر
warning تحذير - إنذار
penalty جزاء - عقاب
complain of يشكو من
complaint شكوى
overheard سمع خلسة
grumbling تذمر - متذمر
fortunate مجدود - سعيد الحظ
toil كد - عناء - تعب
enjoying استمتاع - سرور - هناء
comfort راحة
tranquillity سكينة - اطمئنان
look after يعنى بـ - يرعى

P. 26 - 27 صفحة ٢٦ - ٢٧

neglect يهمل - يقصر في
wait upon يخدم - يقوى على
desire يرغب - رغبة - خدمة
offer يقدم إلى - يعطى - عطاء
barley شعير
beans فول
straw تبن - قش
sieved غربل
pleasure سرور
ride يركب - ركوب
as for me أما أنا
misery تعاسة - بؤس
turmoil قلق - اضطراب
condition حالة
draw يجر - يسحب
plough محراث - يحرث - يعزق

P. 28 - 29 صفحة ٢٨ - ٢٩

water-wheel ساقية
flour mill طاحونة
similar مشابه
stable اصطبل
insufficient غير كاف
scanty قليل - نزر - تافه
bother تضايق - ضجر - زعل
resumed استأنف
narrative حديث - رواية
sorrowfully بحزن - بكدر

P. 30 - 31 صفحة ٣٠ - ٣١

grieve يحزن
although وإن كان - مع أن
absolve سامح - صفح - غفر له
blame لوم - توبيخ - يوبخ
humiliation إهانة - إذلال
maltreatment إساءة - ضيم
boundless لا حد له - غير محدود
salvation خلاص - نجاة - إنقاذ
for instance مثلاً
feigned ادعى - تظاهر
violently بعنف - بشدة
stamp داس - ضرب الارض برجله - ختم
well - nigh تقريباً - غالباً
compel يرغم

exert	يبذل
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inform	يُبلغ - يُخبر
inability	عجز
on account of	بسبب - بناء على
exhausted	منهوك القوى
half dead	نِصْف مَيِّت
half alive	نِصْف حَى
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contentedly	راضياً - مسروراً
artful	بارع
dejected	مُغْتَمّ - مكتئب
extremely	جداً - للغاية
P. 36 - 37	صفحة ٣٦ - ٣٧
forewarn	حذّر - نبّه
lie ahead	يعترض سبيله
confront	يُجابه - يتصدّى لـ
watchman	حارس
recover	يُشْفَى - يُعافَى
slaughter	يذبح
benefit by	ينتفع بـ
flesh	لَحْم
seriously	بخطورة
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appeal to	يلتجيء إلى - يستغيث بـ
thereupon	عندئذ
opinion	رأى - مُعتقَد
revert	يرجع - يعود إلى
appetite	شهيّة - قابليّة
briskly	بنشاط - بسرعة
hesitation	تردّد - شك
obstinacy	عناد - استبداد بالرأى
dialogue	حِوار - مُحادثة
roaring	يزأر - زئير
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persist	يُلح
confide	أسرَّ إلى - استودع
threaten	يُهدّد - يُنْذِر
divulge	يُفشى - يُذيع - يبوح بـ
stubbornly	بعِناد
P. 42 - 43	صفحة ٤٢ - ٤٣
disclose	يُفشى بـ - يُفصح عن
irrespective of	بغض النظر عن
consequences	عواقب - نتائج
couple	زَوْجان
summoned	يستدعى - يُحضر
relatives	أقارب
arbitrate	حاكَمَ عُرفيًّا - توسط
unanimously	بالإجماع
bow	يُذْعِن - يخضع - انحناءة
decision	قرار
enraged	حانق
lock up	يحبِس
diversion	تسلية - لهو
peck at	ينقُر
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dissuade from	ردّ عن - نهى عن
rebuke	يلُوم
mock at	يهزأ من - يسخر من
lenience	لِين
timidity	استكانة
firmness	ثَبات - حَزْم
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inquisitiveness	فُضول
mend	يُصلح
erased	مَحا
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brilliant	متألّق - باهر
quandary	وَرطة - مأزق
greet	يُحيّى
imminent	داهِم - وشيك
tone	نَغْمة - لهجة - جَرْس
grave	خطير
propagate	يُذيع - ينشر
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conversation	محادثة - حديث
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confusedly	بحَيْرة - بارتباك
murder	يقتُل - جريمة قتل
promise	يَعِد - وَعْد
attempting	يُحاول - محاولة
afterwards	بعد ذلك
repentant	تائب - نادِم
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pardon	صَفْح - عفْو - يُسامح
credulous	ساذَج - غَرير
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God willing	إن شاء الله
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concern	يخُص
artifice	حِيلة
herd	قطيع - سِرب
midst	وسط - منتصف
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draw lots	يقترع
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attain	يُفسد - يُلوّث
morrow	غَد
to-morrow	غدًا
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pounced	وثب - انقض
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aggression	اعتداء
needless to say	لا حاجة إلى القول
prudent	فَطِن - حكيم - مُتدبر
due to	بِسبب - ناتج عن
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staunch	متين - أمين - وفيّ
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affliction	بلوى - مِحنة - غمّ
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wedded	تزوج
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postpone	يؤجّل
execution	تنفيذ الحُكم
sequel	ختام - نهاية
deliberately	عمدًا
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transfer	ينقل
masterpiece	رائعة - طُرفة
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esteem	اعتبار - احترام - يحترم
captivate	يأسر القلب - يسلب العقل
exquisite	نفيس - رائع - شائق

The greatest and the most powerful king of his time. أعظم ملوك عصره شأنًا، وأعزهم سلطانًا.

He based the rule of his people on justice. حكم شعبه حكمًا أساسه العدل.

He protected the weak from the strong. انتصف للضعيف من القوي.

He watched over the welfare of his people. سهر على راحة شعبه.

His wife was on the direct opposite. كانت زوجته على العكس منه.

Her charm and beauty could only be equalled by her evil intentions. لم يكن يعدل جمال هيئتها وحسن صورتها إلا قبح سريرتها.

To do her justice, she should have been called rose-thorn. لو أنصفوها لسمّوها «شوك الورد».

He was bewildered by surprise. أذهلته المفاجأة.

Disillusion had a command over him. استولى عليه الوهم.

He overlooked the fact that the nature of people varies. نسي أن طبائع الناس تختلف.

He decided to take revenge on him. عزم على الانتقام منه.

The citizens were overwhelmed with fear. استولى على الأهلين الخوف.

They were completely terror-stricken. تملّكهم الفزع .

He is at a loss to know what to do. لا يدرى كيف يصنع .

Both of them were noted for their intellectual skill. كلتاهما معروفة برجاحة العقل .

She was not backward in helping the miserable. لم تقصّر فى معاونة البائسين .

She was passionately fond of reading. كانت مشغوفة بالقراءة .

He was weighed down under the burden of conjectures and sorrows. كان مثقلاً بهواجسه وأشجانه .

He began to bereave the people of their daughters. راح يفجع النّاس فى بناتهم .

The sunrise of his day heralded the sunset of a wife's life. لا تكاد تشرق شمس يومه حتى تغرب معها حياة زوجته .

What good is reason if it is not meant to rescue human beings ? ما فائدة العقل إذا لم ينقذ بنى الإنسان ؟

I regained my faith in him. استعدت ما فقدته من الثّقة به .

The able must do his utmost to aid the helpless. يجب على القادر أن يبذل جهده فى مساعدة العاجز .

It is the duty of a skilful swimmer to rescue a person on the point of drowning. من واجب السّابح الماهر أن ينقذ المشرف على الغرق .

Allah helps men so long as men help one another. الله فى عون العبد ما دام العبد فى عون أخيه .

How sound is your argument ! ما أبلغ حجّتك !

I do long to hear it. ما أشوقنى إلى سماعها .

He pledged him solemnly to keep his secret from everyone. أخذ عليه العهود والمواثيق أن يكتم سرّه فلا يبوح به لكائن كان .

All the means of enjoying comfort is at your command. لقد اجتمع لك كلّ ما شئت من أسباب الرّاحة .

He waits upon him. يخدمه .

How different is our fate, and how far apart are our conditions. شدّ ما اختلف القسم ، وشتّان بين حالينا !

It is impossible to compel you to work, no matter what effort they exert. هيهات أن يرغموك على العمل مهما يبذلوا من جهود .

The ox had no ability to work on account of its illness. عجز الثّور عن العمل لمرضه .

No sooner did the day end than the poor donkey returned to its stable. لم يكد النّهار ينقضى، حتى عاد الحمار المسكين إلى زريبته .

I have really harmed you when I wished to help you. لقد آذيتك من حيث أردت أن أنفعك .

He could not help roaring with laughter. لم يتمالك أن استغرق فى الضّحك

It is a secret which was confided to me by an old genie friend of mine. إنّه سرّ استودعنيه صاحب لى قديم من الجن .

He disclosed his secret to her. أفضى بسرّه إليها .

They agreed unanimously that Nawar was wrong. أجمعوا على خطأ نوار .

He went to his farm for diversion. خرج إلى دسكرته ليرفّه عن نفسه .

It would be better to follow the example of our master. ما أجدرك أن تقتدى بأخلاق سيّدنا !

He was on the point of attacking me. كَادَ يَفْتِكُ بِي .

She was saved through her brilliant idea. نَجَتْ بِفَضْلِ رَجَاحَةِ عَقْلِهَا .

He came across a loyal adviser. لَقِيَ نَاصِحاً مُخْلِصاً .

He reverted to his old ways of charity. عَادَ سِيرَتَهُ الأُولَى فِي الإِحْسَانِ .

He unfolded his wish to the king. رَفَعَ إِلَى الْمَلِكِ رَغْبَتَهُ .

They carried on a lengthy conversation. دَارَ بَيْنَهُمَا حِوَارٌ طَوِيلٌ .

I am about to perform a formidable fate. إِنِّي مُقْدِمَةٌ عَلَى أَمْرٍ جَسِيمٍ .

He was charmed with her beauty. بَهَرَهُ جَمَالُهَا .

She had drawn up a plan. رَسَمَتْ خُطَّةً

The night was nearly over. أَشْرَفَ اللَّيْلُ عَلَى نِهَايَتِهِ .

Sheherazade was overtaken by the morning. أَدْرَكَ شَهْرَزَادَ الصَّبَاحُ .

She bore him two children. أَنْجَبَتْ مِنْهُ وَلَدَيْنِ .

She changed his outlook on women for the better. حَسَّنَتْ رَأْيَهُ فِي النِّسَاءِ .

His esteem for her grew ever greater. زَادَ إِكْبَارُهُ لَهَا .

He became an ardent admirer of his wife. اشْتَدَّ إِعْجَابُهُ بِزَوْجَتِهِ .

Rousseau had a profound admiration for the political ideas of antiquity. كَانَ «رُوسُو» عَمِيقَ الإِعْجَابِ بِالْمُثُلِ السِّيَاسِيَّةِ القَدِيمَةِ .

We all feel admiration for people who succeed in spite of difficulties. كُلُّنَا يَشْعُرُ بِالإِعْجَابِ لِمَنْ يُكْتَبُ لَهُمُ النَّجَاحُ بِرَغْمِ مَا يَعْتَرِضُهُمْ مِنْ عَقَبَاتٍ .

Do you wish me to copy ʿAmmār in his lenience. أَتُرِيدُنِي عَلَى أَنْ أَقْتَدِيَ بِعَمَّارٍ فِي لِينِهِ .

He stood puzzled and helpless before her folly. وَقَفَ حَائِراً مَكْتُوفَ الْيَدَيْنِ أَمَامَ حَمَاقَتِهَا .

You would remedy a wrong with another wrong, and cure evil with another evil. إِنَّكَ تُدَاوِي الْخَطَأَ بِخَطَأٍ مِثْلِهِ، وَتَدْفَعُ السَّيِّئَةَ بِسَيِّئَةٍ مِثْلِهَا .

He conceived a brilliant idea. لاَحَتْ لَهُ بَارِقَةُ أَمَلٍ .

With the last word I utter I shall give up my last breath of life. لَنْ أَلْفِظَ آخِرَ حَرْفٍ حَتَّى أَلْفِظَ آخِرَ نَفَسٍ مِنْ أَنْفَاسِ الْحَيَاةِ مَعَهُ .

Her body trembled with fear. سَرَتِ الرِّعْدَةُ فِي جِسْمِهَا .

Terror struck her. اسْتَوْلَى الرُّعْبُ عَلَيْهَا .

You are not such a credulous type as that foolish woman Nawār. مَا أَنْتِ مِمَّنْ يَجُوزُ عَلَيْهِ الأَوْهَامُ كَمَا جَازَتْ عَلَى الْمَرْأَةِ الْغَافِلَةِ « نَوَارٍ » .

A lion arrived in their midst. وَفَدَ عَلَيْهِنَّ أَسَدٌ .

They put their heads together. اجْتَمَعَ رَأْيُهُنَّ .

For fear of death you escape to death. إِنَّكُمْ تَهْرُبُونَ مِنَ الْمَوْتِ خَوْفاً مِنَ الْمَوْتِ .

I may attain through my artifice what the lion cannot attain through his strength. لَعَلِّي أَبْلُغُ بِحِيلَتِي مَا لاَ يَبْلُغُهُ الأَسَدُ بِقُوَّتِهِ .

He reached the climax of fury. تَمَلَّكَهُ الْغَضَبُ .

I warned him against your great strength and revenge. حَذَّرْتُهُ بَطْشَكَ وَانْتِقَامَكَ .

Prof. Kamil Kilany's Work

An extract from a study written by Prof. Dr. Von Leers.

.... But more than anybody else, Prof. Anees Mansour in his beautiful article "A Thousand books bearing the name of Kamil Kilany" published in "Akhbar al Adab" gives the right summary of Prof. Kamil Kilany's work, he said :

".... Nothing is more enjoyable to Kamil Kilany than to work day and night as enthusiastically as a young man but with the firm faith of an old man performing useful work. He never takes any notice of what others say about him. He renounces fame just as he renounces wealth, but he never refrains from work or from devotion to his sons — the children everywhere.

.... Kamil Kilany is the Hans Anderson of the Arab countries. .... He is the two German Grimm brothers. ... Indeed, he is the whole Grimm family, labouring in silence, caring naught about criticism.

.... It happened once that a certain magazine kept on attacking him for a number of consecutive months. He refused even to look at it. He believes that a battle between two men of letters results in the disappearance of two from the literary field. That is why he prefers silence when he is attacked by critics, so that literature may lose only one member..... This man's motto is work and always more work.

.... He is the pioneer of the Children's Library which aims at serving the child, amusing and educating him. It was he who paved the road to the Children's Corner of Arabic broadcasting. We should also mention his role in sowing the seed of that enlightened process which led to the appearance of "Sindbad", the children's magazine.

This is the "Daddy" of all Arab children, from Indonesia to Morocco, and from Egypt to South Africa. This is Kamil Kilany.(1)"

"Anees Mansour"

* * *

Seldom "a prophet is recognized in his own country", but Kamil Kilany merits recognition for the message he bears is the call to civilization, erudition and happiness of well used years.

Prof. Dr. VON LEERS.

(1) Excerpts from an article published in Al-Akhbar 29-6-1956

صَنيعُ الأستاذ «كامل كيلانى»

قَبَس من الدراسة التى كتبها الأستاذ الدكتور: «فون ليرز»

« . . . عَلَى أن الأستاذ «أنيس منصور» قد زاد على كل من عداه بما كتبه فى مقاله البديع ، المنشور فى «أخبار الأدب» ، بعنوان : « ألف كتاب اسمها : كامل كيلانى ! » ، فقد كشف لنا - فى صدق وإيجاز - حقيقة ما أسداه الأستاذ «كامل كيلانى» من صنيع . . . قال:

« . . . لا يعرف « كامل كيلانى » إلاّ شيئاً واحداً : هو أن يَعْمَل ليلاً ونهاراً - بحماس الشبان ، وإيمان الشيوخ - بأنه يؤدى عملاً نافعاً ! ! ولا يعنيه ما يقول الناس . . . وهو زاهد فى الشهرة وفى المال .

ولكنه لم يزهد أبداً فى العمل والإخلاص لأبنائه من الأطفال فى كل مكان .

. . . هذا هو « هانْس أنْدرسَن » البلاد العربية . هذا هُو الأخَوان الألمانيان: «جْريم» بل إنه كل أسرة «جريم» يعمل فى صمت دون أن يكترث - قليلاً ولا كثيراً - للنقد . . . وقد حدث أن هاجمته إحدى المجلاّت شهوراً متوالية ، فَلَم يَشَأْ أن يقرأ النَّقْدَ الذى كتبته .

. . . ومن رأيه : أن المعركة بين أديبين ، مِنْ شَأْنها أن تجعل الأدب يَفقِد اثنين من رجاله . ولذلك: يُؤْثِر الصَّمْت حين يهاجمه النُّقَّاد ؛ وبذلك يَخْسَر الأدبُ رجلاً واحداً . . . .

إنّ شعار هذا الرجل ، هو : أن يَعْمَلَ ، ويَعْمَلَ دائماً ! ! إنَّهُ هو الذى فَتَح باب العِناية بالطِّفْل ، وتَسْلِيَتِه ، وتَثقِيفِه . إنَّه هو الذى فتح الطريقَ إلى رُكْن الأطفال فى الإذاعات العَرَبِيَّةِ ، وهو الذى أنْبَتَ عمليَّةً مُسْتنيرةً للأطفال ؛ كمجلةِ « سِنْدِباد » . . .

. . . هذا هو « بابا » كُل الأطفال العَرَب : مِنْ « إنْدونيسية » إلى « مَرَّاكُش » ، ومِنْ « مصر » إلى جَنُوب « إفْريقية » . هذا هو: « كامل كيلانى(١) »

أنيس منصور

* * *

قَلَّما لَقِى نبىٌ كرامة فى وطنه ، لكنْ « كامل كيلانى» جدير أن يُعْتَرَفَ له بالفضل؛ جزاء مايؤدِّيه من رسالة : هي دَعْوَةٌ إلى التَّقَدُّم والمَعرفة وإسْعادِ النَّفْس بما أحْسَنَت الانتفاعَ به من تجارب السنين .

أستاذ . دكتور : فون ليرز

(١) قطوف من صحيفة الأخبار ٢٩ / ٦ / ١٩٥٦

تَيْسِيرُ اللُّغاتِ الأَجْنَبِيَّةِ

إِلْمامَةٌ بِالْمَنْهَجِ الْجَدِيدِ الَّذِى ابْتَدَعَهُ الْأُسْتاذُ « كامل كيلانى » وَطَبَّقَهُ فِى تَعْلِيمِ اللُّغاتِ الْأَجْنَبِيَّةِ

بقلم : الحاج د . عبد الكريم جرمانوس

أستاذ الدراسات الإسلامية بجامعة بودابست ، وعضو الشُّعبة الشرقية للمجمع العلمى الهنغارى ، وعضو أكاديمية البحر الأبيض المتوسط الإيطالية ، والعضو المراسل لمجمع اللغة العربية بالقاهرة .

١ – رَجُلٌ رائعٌ

الأستاذ «كامل كيلانى» ، عالم جليل القدر ، تتلمذ على يديه ألوف الطلاب ، لا من البُلدان العربية فحسب ، بل من غيرها من الأقطار التى تعنى بدراسة اللغة العربية وآدابها . . . وقد أتيحت لى فرصة فريدة تعرفت فيها إلى هذا الرجل الرائع ، الذى جمع بين ضآلة الجسم وضخامة المعرفة والعلم .

فى وسعى أن أجلس إليه الساعات تلو الساعات ، مستمتعاً بما يتلوه على من الشعر العربى – قديمه وحديثه – متدفقاً لا يتطرق إليه الملل ، كأنما ينساب من فمه نغمات صادرات من أجراس فِضية تردد أناشيد شعراء الجوالة (bards) ، الذين ذاع صيتهم فى غرب أوربة مذ ألف عام .

وفى وسعى أن أعترف – بكل صراحة – أننى وقفت مبهوتاً ، منعقد اللسان ، أمام ذلك البحر الفياض ، وتلك الحماسة الوهاجة التى تلقى ضوءها على مايرويه «الكيلانى» ، – من شِعْر «امرئ القيس» ، و «بشار بن برد» ، و «ابن الرومى» ، و «البحترى» ، عَلَى حين يَقف كُلٌّ من «المتنبى» . . . وذلك الناسك الأعمى العظيم «المَعَرِّىّ» ، مأخوذَيْن وهما يستمعانِ لصدى مبتكراتهما الشعرية ، وسط عجيج الحياة النابضة فى مدينة القاهرة .

٢ – مُعَلِّمُ الْجِيلِ الْجَدِيدِ

ويبدو لى أن «الكيلانى» ، قد نقض قوانين الطبيعة ؛ لأنه فوق قيامه بمهام وظيفته فى وزارة الأوقاف ، عكف على الدراسة والبحث والاستقصاء ، والتلاوة والإلقاء ، وتعليم جيل جديد ناهض بأكمله ، ونشر القديم من النصوص فى ثوب قشيب ، والتعليق على ما تعذر فهمه من فِقَراتها ، والترجمة من اللغات الأجنبية إلى العربية ومن العربية إلى الأجنبية ، وتدوين المؤلفات التاريخية ، والتعمق فى علوم الصرف والاشتقاق وفقه اللغة .

هذا إلى ما تهيئه بديهته الحاضرة لمُستمعيه من ومضات براقة ، ونكات طريفة مستملحة ، وفُكاهات عذبة ، وإذا بهم آذان صاغية ، ووجوه مُستَبْشِرة ضاحكة . . .

أما كيف تجتمع هذه المواهب كلها فى ذلك الجسم الصغير ، فمعجزة من خوارق الطبيعة !

The Study of Foreign Languages Made Easy.

A word on the modern method of learning foreign languages initiated and practised by Prof. KAMIL AL-KILANY

By Hajji D. Abdul Karim Germanus: Professor of Islamic Studies in Budapest University, member of the Orientalistic Committee at the Hungarian Academy of Sciences, member of the Italian Accademia del Mediterraneo, Corresponding member of the Academy of the Arabic Language, Cairo.

1 - A Striking Man

Kamil Al-Kilany is the esteemed professor of thousands of students, not only in Arab countries, but also in other parts of the world too, where people are interested in Arabic study and its literature. I had the rare opportunity of making the personal acquaintance of this striking man of small stature and big knowledge. For hours and hours I could enjoy his indefatigable quoting from ancient and modern Arabic poetry which flowed from his tongue and rang like a silver bell, recreating the eloquence of bards of a thousand years' standing. I can honestly say that I stood dumbfounded before this store of knowledge and incandescent fervour to illuminate the shocking shows, quoted from Imrul-Kaïs (إمرؤ القَيْس) through Bashâr Ibn Burd, (بَشّار بن بُرْد) Ibn Erroomy (ابن الرُّومي) and Buhtury (البُحتُري) while Mutanabbi (المتنبي) and the great blind ascetic Alma'arry (المعرّي) stood astounded to listen to their poetic creations revived amid the pulsating life of Cairo.

2 - The Educator of the Rising Generation

Kamil Al-Kilany has belied the laws of physics, because, besides fulfilling his official duties at the Ministry of Wakfs, he studied, investigated, recited, researched, and instructed the whole rising generation, published old Arabic texts in new form, commented on the difficult passages, translated from European languages into Arabic, and vice versa, wrote historical works, and gave deep study to etymology and philology, while his interested listeners were exhilarated by the sparkling flashes of his ready wit and solacing humour. How all these achievements can find room in such a little man, seems miraculous to me.

٣ — لُغَةُ الْبِلادِ

وبعد أن قضى « الكيلانى » عمراً طويلا فى تعليم الأدب العربى الرفيع للمتقدمين من طلاب العلم ، ارتقى درجة عليا من درجات السلم ، فأخذ يُعلِّم صغار التلاميذ من هذ الجيل ، حتى يمكنهم من استعمال لغة بلادهم استعمالا صحيحًا لا يتسرب إليه الخطأ ، خدمة لوطنهم .

ولعل جهوده — فى هذا الميدان — أكثر وطنية من سابقتها . لقد نشر سلسلة من الكتب الساحرة الجذابة ، جيدة الطبع ، واضحة الحروف ، مضبوطة الشكل ، وبذلك لم يكتسب ميول الأطفال فى نطق لغة آبائهم وأمهاتهم نطقاً صحيحًا وحسب ، ولكنه فاز بما هو خليق به من النصر فى نشر اللغة العربية السليمة التى ظل طوال حياته بطلها المغوار .

٤ — « الكيلانى » و « أَلْفُ لَيْلَةٍ »

فهذه قصص « ألف ليلة » قد نجح « كامل كيلانى » فى إحيائها ، وتبسيطها فى سلسلة كتب الأطفال . . ومما يؤسف له : أن تلك الذخيرة التى لا تنضب من الخيال والحكمة والسحر والنور الوضاء فى « ألف ليلة وليلة » ، لم تنل من التقدير والإعجاب فى الشرق العربى ما نالته فى الغرب .

فنحن نرى « الليالى » قد نقلت إلى كافة لغات المعمورة ، وأعيد طبعها ونشرها ، مراراً وتكراراً ، محلاة بالصور البديعة الفنية ، على حين نرى أن مصر لم تنجح فى إخراج طبعة أنيقة من الطراز الأول لينتفع أبناء الجيل الجديد بهذا الكنز المنقطع النظير من الأدب الإسلامى .. بل إن هذه الجوهرة النفيسة تباع فى القاهرة فى شعر غثيث على ورق رثيث ، بأيدى سارحين فى ثياب مهلهلة ، على حين نراها فى الغرب تزين المكتبات التى يختلف إليها العارفون ! !

ومما يذكر بجزيل الثناء لـ « كامل كيلانى » أن نشر للأطفال جمهرة من درر هذه الجوهرة الثمينة التى يستطيع أن ينتفع منها الكثيرون من الكبار أيضاً .

وإنى لأرجو — صادقًا — أن يُقتفى أثر « الكيلانى » فى سعيه النبيل ، فتظهر لـ « الليالى » طبعة جميلة جديرة بها .

٥ — جِسْرٌ ثَقافِيٌّ واقْتِصادِيٌّ

وقد كان هدف « كامل كيلانى » من هذه الجهود ، تعليم الأطفال اللغة العربية الصحيحة ، على حين أنه لم يكتف بما أصابه من النجاح فى هذا الميدان ، بل أخذ على عاتقه تَبِعات جِساماً ، أعظمَ خطراً وأبعد أثراً ، ألا وهى تعليمهم اللغات الأجنبية .

فإن الشرق الأوسط الذى ظل على الدوام جسراً ثقافيـًا واقتصاديًا بين القارات ، لن يستطيع الاحتفاظ بهذه المكانة الفريدة بغير هذه اليقظة الشعبية الشاملة .

3 - The Mother Tongue

Kamil Al-Kilany, after having taught higher Arabic literature to grown-up scholars for a life-time, has now ascended to a more elevated position of teaching, (perhaps even more patriotic than his previous endeavours) to teach the children of our generation in order to enable them to use their own mother-tongue correctly for the benefit of the nation. He has published a series of books, charming and attractive, clearly printed with vowel-signs, and through this service, he has not only won the interest of the children in the proper pronunciation of their mother-tongue, but has also achieved a duly appreciated victory for the correct Arabic language, which he has championned all his life.

4 - Al-Kilany and the Arabian Nights

With fascinating illustrations, the stories of the Arabian Nights have been revived and simplified in Kamil Al-Kilany's edition for children. It is very regrettable that the inexhaustible store of fancy, wisdom, imagination and glowing glamour of the Thousand and One Nights has not yet been appreciated in the Arabic East as much as it is in the West. While the "Nights" have been translated in all the languages of the globe and published again and again and adorned with artistic illustrations, Egypt has not yet succeeded in issuing a first-class edition, to bring home this unequalled treasure of Islamic literature to the descendants of its protagonists. This literary jewel is sold in Cairo in a poor verse, on shabby paper, by itinerant hucksters in loose robes, while in the West it adorns the libraries of connoisseurs.

It is thanks to Kamil Al-Kilany, that parts of this shining literary pearl have been published for children; but many a grown up man or woman may also profit by it. I sincerely hope that his noble endeavour will awaken interest in the Nights, and that a beautiful edition will follow in the wake of Kamil Al-Kilany's footsteps.

5 - A Cultural and Economic Bridge

These endeavours were directed towards the teaching of correct Arabic.

Not satisfied with his success, Kamil Al-Kilany has undertaken yet a greater task: namely to teach Egyptian children foreign languages. The Near East, which has always been the cultural and economic bridge between continents, can only maintain its unique position by the alacrity of its peoples.

ولطالما كانت شعوب البلدان العربية عالمية ، فضلا عن حرصها على تقاليدها اللغوية التليدة.

وللشرق العربي – اليوم – رسالة هامة ، عليه أن يؤديها في هـذه الحقبة الصاخبة من تاريخ العالم الحديث ، توجب عليه أن يسهم في إصلاح ذات البين ، وردّ الأمر إلى نصابه ، وتخفيف حـدة التوتر بين المصالح المتنافرة .

ومثل هذا المهم النبيل لا سبيل إلى إنجازه إذا لم يَدْعَمْه التمكن من الإجادة اللغوية .

وفي مصر جمهرة من شخصيات القادة المعاصرين يشهدون على صحة ما أقول .

وإذا كان أبطال السياسة من المصريين قد أحرزوا إعجاب السلطات الأجنبية في الخارج واحترامهم، فإن ذلك يعزى بلا مراء إلى تمكنهم من التعبير – بلغات الغرب – عن آرائهم ، في طلاقة وسهولة !

٦ – مَنْهَجُ « الكيلانِيّ »

وتيسيراً لهذا المهم : شرع ،، كامل كيلاني ،، في إخراج كتب مصورة دبجتها براعته البليغة ، حتى يتسنى للأطفال أن يتعلموا العربية ومايقابلها بكل من اللغات : الإنكليزية ، والفرنسية ، والألمانية ، والإيطالية ، والإسبانية ، متوخياً – في ذلك – نهجاً بارعاً يجتذب اهتمام القارئ ، بما تحويه القصة من فنون الإمتاع والتشويق ، فيدفعه حب الاستطلاع إلى معرفة مايقابلها باللغة الأجنبية المثبتة بحروف واضحة أمام النص العربي .

وما إن يتم مجموعة هـذه القصص ، حتى يصبح قادراً على التعبير عن رأيه ، وبالمبـادئ اللغوية الأولية .

وبذلك يتسنى له – من حيث لا يشعر – تذليلُ العقبـــة الحاسمة الأولى ، فينتقل إلى الخطوات التي تليها في يسر وسهولة .

وإني لعلى يقين أن ألوف المتعلمين الذين يريدون الإلمام بلغة أجنبية ، ثم يفت في عزائمهم مايعترضهم في قوانينها النحوية الجافة من عقبات مؤيسة ، سيقابلون هـذا المنهج الميسر الجديد الذي ابتدعه ،، الكيلاني ،، بالفرح ، وعظيم الأمل !

٧ – أَسَفٌ وَتَوْصِيَة

وإنني – برغم تمكني من عدة لغات – لآسف على أنني لم أكن أحد الذين تتلمذوا على ،، الكيلاني ،، واتبعوا طريقته .

على أنني أزجي صادق التوصية للصغار والكبار – على السواء – بالانتفاع بما فيها من متعة وضمان للنجاح.

وإنني لأهنئ أستاذي العظيم في اللغة العربية : ،، كامل كيلاني ،، على هـذا الصَّنيعِ الوطني ، وأقدم له أجزل ثنائي ، وأصدق احترامي .

صديقه العزيز :

الحاج د . عبد الكريم جرمانوس

The inhabitants of the Arab countries have always been cosmopolitan besides safeguarding the Arabic linguistic tradition. The Arab East has now an important mission to fulfil in the turmoil of present-day history : to act as mediator and controller of discordant interests. Such a noble task can be achieved only through linguistic ability.

Many a leading contemporary Egyptian personality can bear witness to the truth of the above statement, and if Egyptian political heroes gain universal respect and admiration from foreign authorities, it is certainly due to the fluency of expression of their national aims in Western languages.

6 - Al-Kilany's Method

In order to facilitate the achievement of this task, Kamil Al-Kilany is producing from his nimble pen illustrated booklets. He teaches his pupils by means of corresponding texts in Arabic and English, French, German, Italian and Spanish respectively, using a clever device to draw the pupil's interest to the contents of the amusing story so that – always attracted by a natural curiosity – he acquires the knowledge of the respective language, which is clearly printed opposite the Arabic text.

Unconsciously, the pupil learns a foreign language and when he has completed the series of stories, he can express himself in the rudiments of the language, surmounting the decisive first step. The initial difficulty being over, the next steps follow easily.

I am sure that thousands of learners, who wish to acquire the knowledge of a foreign language, and who have despaired of success after toiling through dry grammar, will hail this innovation of Kamil Al-Kilany's simplified method with joy and jubilant hopes.

7 - Regret and Recommendation

I regret, that already being conversant with several languages, I have missed the opportunity of enrolling among the pupils of Kamil Al-Kilany's method, but I strongly recommend it to the young and the old, as a profitable and enjoyable way leading to success. I congratulate my great master in Arabic, Kamil Al-Kilany, on his patriotic work and remain most respectfully

his sincere friend

Hajji D. Abdul Karim Germanus

The Instruction of Children

by the popular poet Maitre
M. Baïram El Tunossy

.... In talking about children's instruction we conclude by a reference to Kamil Kilany's Library.

For thirty years, Professor Kilany has been rendering children the service of an expert doctor as well as that of a brilliant artist, who does his work sincerely and interestedly.

I have seen a collection of his books which he has written for children so that they may learn both French and English. They certainly excel other children's books of this type.

I started reading the story of Shantah and Saydah[1], in which he has put the Arabic text opposite the French text, and I became so absorbed that I finished reading it in one hour. I derived from it a lesson which has benefited me even more than it has the child. The English edition is just as interesting.

If the Ministry of Education pays Kilany's Library the attention it deserves, the trouble encountered by the rising generation to-day would be avoided. (2)

Baïram El-Tunossy

(1) Shantah's Journey.

(2) An extract from an article published in "Al-Gumhouria" 27-1-1957.

تعليم الأطفـــال

للشاعر الشعبي الأستاذ محمود بيرم التونسي

.... ويَنْتَهِي بنا الحَدِيثُ في تَعْلِيمِ الأطفالِ إلى مكتبةِ «كامل كيلاني».

مُنْذُ ثلاثين عامًا: والأُستاذُ «كيلاني» يَخْدُمُ الطِّفْلَ خِدْمَةَ طَبِيبٍ وَفَنَّانٍ حاذِقٍ، مُكِبٍّ عَلَى عَمَلِهِ بِأَمانَةٍ وإِخْلاص!!

اِطَّلَعْتُ عَلَى مَجْمُوعَةٍ مِنْ كُتُبِهِ - الَّتِي كَتَبَها لِيَتَعَلَّمَ فيها الطِّفْلُ اللُّغَتَيْنِ: الفَرَنْسِيَّةَ، والإنجليزيَّةَ - فإذا هِيَ تفوقُ نَظائِرَها في كُتُبِ الأطْفالِ!!

* * *

سَرَّنِي كتابُ «شَنْطَح وَصَيْدَح (1)»؛ الَّذِي وَضَعَ عِباراتِهِ العَرَبِيَّةَ أَمامَ العِبـاراتِ الفَرَنْسِيَّةِ، فَأَتْمَمْتُ قِراءَتَهُ في ساعَةٍ، وَخَرَجْتُ بِدَرْسٍ نَفَعَنِي قَبْلَ أَنْ يَنْفَعَ الطِّفْلَ.... وَمِثْلُهُ الطَّبْعَةُ الإنجليزيَّةُ!!

لَوْ أَنَّ وزارةَ التَّرْبِيَةِ والتَّعْلِيمِ أَوْلَتْ مَكْتَبَةَ «الكيلاني» ما يَلْزَمُ لَها مِنْ عنايَةٍ واهتمام؛ لَجَنَّبَتِ النَّشْءَ هٰذِهِ المَشاقَّ الَّتِي يُعانِيها اليَوْمَ (2). بيرم التونسي

(1) «رحلة شنطح».

(2) من مقال بصحيفة الجمهورية ٢٧ من يناير ١٩٥٧.